The Anti-Slavery Bugle.

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From the Free Presbyterian

THE NEW PRO-SLAVERY CHURCH SOUTH.

By the proceedings we published last week, our readers will have learned that the southern seceders from the N. S. Presbyterian Church have perfected their schism by giving it organic form. The salient point of this whole affair is that the new church has really and avowedly but one distinctive principle, and that is the sanctity of American slavery. The seceders allege no other ground of difference with their brethren from whom they have separated. They profess to agree with them on all points of Christian doctrine, and church order. The sole offence laid to the charge of their former associates is that they will not recognize slavery as approvingly ordained of God, and as in all circumstances a holy and desirable institution. We say in *all* circumstances, because the N. S. General Assembly have always admitted that in some circumstances slavery is innocent. In the Detroit resolutions they specify three circumstances which, in their judgment, justify the holding of men as property by the members of the church, and their last Assembly enacted nothing inconsistent with this. But because they hold that slavery, under other circumstances, is evil, Dr. Ross and his schismatical adherents have withdrawn, and organized what they call a church, on the ground that slavery is always and only good, and shall enjoy the fullest and most undisturbed fellowship and sanction. Slavery is therefore their corner stone, their sure foundation, their bond of union. The right of the master to buy, sell, work, scourge and kill his fellow men, to separate them from wives and children, parents, brothers and sisters, is the *sole right* for the maintenance of which the new organization has been formed.

It is difficult to find words to adequately characterize the moral enormity of this whole proceeding. Slavery, in the abstract and in the concrete and under all circumstances, is a crime that stands alone in unapproachable atrocity. It is literally the "sum of all villainies." There is not a crime on the catalogue of human guilt—sacrilege, blasphemy, idolatry, murder, incest, adultery robbery or rape—which slavery does not license; and all of these crimes are perpetrated from time to time by masters upon their slaves. Some of them are perpetrated habitually, from the very nature of the case, others of them occasionally. All of them may be perpetrated with perfect impunity by masters on slaves, at any time and at all times. Yet here we have a convention of the professed ministers and members of Jesus Christ, in his name, and ostensibly by his authority, separating from those with whom they have long associated, on the sole ground that this atrocious system shall not be discussed and shall not be condemned. And after separation they proceed to form an organization, and call it a church, on the avowed principle that God sanctions this concentration and embodiment of all conceivable guilt and infamy.

And these men have the *terrible* effrontery and blasphemy to call themselves Christians and Christian ministers! Christians *indeed*! What possible point of affinity can be traced between them and the meek and holy Jesus? Behold that Divine Savior, as seated on the mountain side, with his mild eye all burdened with the weight of human sympathy, he proclaims, "Blessed are the merciful, for they shall obtain mercy." "Therefore all things whatsoever ye would that men should do to you do ye also to them, for this is the law and the prophets." Behold him again in the synagogue with the book of the law open before him, proclaiming: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." The very soul of love and pity for the poor and oppressed breathes in his words and acts. "All bore him witness," we are told, "and wondered at the *gracious* words that proceeded out of his mouth." Their souls were lost in delightful wonder at the more than human love that, like a halo of heavenly light, pervaded his presence, and breathed around him. His distinguishing mark of his own divinity and Messiahship was his love for the poor, and his zeal to preach to them the Gospel. Wherever a human heart lies crushed under oppression, there yearns His bowels of mercy. Wherever a soul toils wearily under the weight of sin and sorrow, there sounds his voice of love, bidding the weary and heavy laden come to him and be at rest.

Turn we now to the other side of the picture. In the city of Richmond, where, day by day the hammer of the auctioneer falls heavily on the crushed and broken hearts of the scattered and peeled poor ones of this land, assembles a convocation of the nominal disciples of this blessed and compassionate Savior. Do they, like Him, feel that their mission is to "preach deliverance to the captives, and the opening of the prison to the bound?" Nay verily. Their open and avowed and only object is to perpetuate the captivity, and bar more securely the prison doors of the oppressed. Under the shadow of the lofty temple where they meet, the Saviour, in the person of some of his poor heart-broken disciples, lies chained and bruised in the loathsome slave pen. These professed embassadors of that very Savior meet for the sole purpose of organizing a nominal church in which those who buy and sell, and chain, and lacerate Jesus Christ may be fellowshipped as good Christian brethren. In that fetid slave pen lies the wife and mother. She has been ruthlessly parted forever from her husband, and from her arms has been cruelly torn the babe, over whose little form her heart yearns with all the deathless love that the mother only knows. As she lies there in chains, memory brings back the image of the little one. She sees the sweet smile upon its innocent face. She feels its warm breath and the pressure of the dimpled hand upon her bosom; and then, as she recalls the dreadful truth that she will see it no more in this world, she sobs as if her very heart-strings would burst asunder.—And there almost within hearing of her wail, those professed ministers of the loving Jesus are ordaining that the fiend in shape of man, who inflicted all this terrible weight of woe, does nothing whatever inconsistents with the character of the Christian! And these men preach, and pray, and talk pious cant, and then, like the adulterous woman, wipe their mouths and say, "we have done no wickedness!

Let these men fill up their cup of iniquity, and, by all means, let them be consistent, and open wide the doors of the sanctuary they are founding. Let them send one delegation to the leprous saints of the Salt Lake Valley, another to the seething brothels of the Five Points of New York, and a third to the Thugs of India, bidding the Mormon adulterer, the New York prostitute, and the Indian assassin come to their fold, and aid them in celebrating this marriage of death and hell. We can conceive of but one reason why they might not thus greatly increase their somewhat meagre number, and that is, that the Mormon, the Prostitute and the Thug might spurn the invitation, and resent as an insult the attempt to place them on a level with Dr. Ross and his adherents. We can hardly say that they would not have just cause to do so.

UP AGAIN, BROTHER.

Up again, brother, heed not the fall!
Rough is the highway, slips chance to all!
Rise to your feet, then! have a good heart;
Now, look forward, make a fresh start.

From the Richmond Enquirer September 1.

THE RICHMOND ENQUIRER SATISFIED WITH AGITATION.

We hold that, as the affairs of the nation are at present in the hands of the National Democracy, there can be no necessity, and we trust there will be no cause, for further agitation of the disturbing question of slavery in the next Congress, which will be strongly Democratic.

It is true we have persistently and zealously urged upon the Southern people the importance of meeting our abolition enemies at every point, anticipating their attacks, and baffling their designs.—It is true we have almost daily directed attention to the slavery question as above all others immediately involving the interests and honor of the South. It is true we have aided, to the utmost extent of our influence, in "making the slavery issue the prominent and all-absorbing one before the country." But we have done this under conviction of an imperative necessity. Whenever and however the institutions of the South are assailed, whether the danger is distant or immediate; whether it is increased by unity in the North or division in the South, we deem it the paramount duty of every Southern journalist to point it out and *harp upon* it until the action of the nation engenders a sense of security in the South.

The "Enquirer" is no agitator. But it has heretofore entered earnestly into the discussion of the slavery question, and still devotes much of its attention to it, not because it delights in discord, but for the reason that it considers the South first, the Union next. We occupy that position, in relation to the agitation of the slavery question, which has ever been held by the people of the slaveholding States. We deny the right of the Federal Government to interfere in any wise with the domestic institutions of the States. And, *therefore*, the *agitation* of slavery can be attributed to us only in so far as it is the result of our opposition to the insults and encroachments of the North. When the wind is not met by the tides there is much less roughness on the water; so, if abolitionism was allowed to move on unobstructed by opposition, there would be much less agitation.

The "Enquirer remonstrates against any undue discussion of the slavery question in Congress, because it can discover no good to result from it.—The rights of the South are safe under the guardianship of the Administration; and with a Democratic Congress there can be no danger of any insult or injury to the interests and honor of the slaveholding States. Such is the ground which the whole Southern people occupy. "Let us alone" is all we ask of the North. Of course, if the Black Republicans attack our institutions in the nextCongress they must be met promptly. And hence agitation may ensue. But then it will be no fault of the South or the National Democrats of the North.

But to return to the original point at issue. The "Enquirer" is opposed to the agitation of the slavery question in the next Congress. And we think we are sustained in the opinion by nine-tenths of the conservative citizens of both sections. As it now stands the South is satisfied. We want no more legislation on the subject by the Federal Government. The States and the people of the Territories are now acknowledged by the supreme laws of the land to be sole arbiters of the question.—That is all the Constitution concedes. It is all the South has ever asked. Why, then, agitate the question further before a tribunal which can legitimately exercise no authority over it? It can surely be productive of no good to us. As long as laws of Congress existed which encroached upon the rights of the South, intruded upon the jurisdiction of the States and impaired the equality of our section of the Union, agitation was indispensible to an assertion of Southern rights and a vindication of Southern honor.

But now, since the Federal laws recognize our rights, we can see no necessity for claiming more. Until the repeal of the Missouri Compromise it was incumbent upon the South to continue to demand that equality in the Union which was denied her. It was our duty to wage war upon the North for the recovery of that which has been wrong from us. But to advocate agitation now would be to demand more than would be reasonable or right. If the abolitionists in Congress continue to press upon us, we must of course meet them, and beat them if we can.

We are opposed to further agitation of the slavery question in Congress, except for the poupose of protecting and securing those rights we now have. There are other questions than that of slavery which demand the attention of the country. The south asks no more than that the Federal Government shall not interfere with the institutions of the States and popular sovereignty in the Territories.

A METHODIST PREACHER IN STATE PRISON.

We doubt not the whole church will blush throughout this vast country—nay, perhaps the shame will cross the Atlantic and mantle the cheeks of "our British brethren," especially when they learn the enormity, the concentrated, unspeakable, inexcusable malignity of the crime of which he was convicted! Indeed, we do not see how the churches in the vicinity can endure the shock, more especially when to our certain knowledge many methodist ministers are guilty of the same crime in a higher degree. Indeed, we may as well confess it, we ourselves many years ago while pastor of a certain circuit in the N. Y. Conference, more than committed the same crime while riding on the Hudson River Railroad—it was not pocket-picking—and our eyes often filled with tears at the time. Fortunately we escaped conviction then, though after a few more extra-judicial and extraordinary judicial decisions of the Supreme Court it is not improbable that our guilt will be ferreted out and that condign punishment will be inflicted upon us.

The culprit in this case is the Rev. Samuel Green, of Cambridge, Dorchester Co., Md. We have previously noticed his crime and punishment, but were not aware then that the criminal was a minister of the Methodist Episcopal Church. Notwithstanding the disgrace of it, we are bound to acknowledge the fact. The crime of the reverend offender was "having in his possession a copy of "Uncle Tom's Cabin!""

The desperate wretch is at last safe, gone to the Penitentiary for ten years! This divine is already past the prime of life, and will probably, before the ten years are expired breathe out his soul from the walls of prison, and go to receive a second award from the Judge above. Unlike Paul he does not appeal to Cæsar, for there is no Cæsar on earth from whom he can expect any reversal of his doom. "Let justice be done, though the heavens fall." Let the reverend, white headed Uncle Tom reading preacher of the gospel go to jail, though heaven falls! What is heaven, or hell, compared with slavery! and let the brother Methodists who are more than three fourths of all the "pious" people of that country keep a discreet silence. And if a gallant, heroic native, like Rev. J. Long, utters the promptings of a tender conscience, as in his "Pictures of Slavery," bring him before an Ecclesiastical Court, and if you can not send him to prison, do the next best thing you can to suppress this treasonable rebellion, this uprising of an untamed instinct against the laws and practices on which the very frame work of society is based!

Who does not rejoice that we are a law-making and law-abiding people? We can look down with sovereign contempt upon France, Russia, Turkey, China, England, and all other half-civilized countries, and call upon the people to throw off all chains and emulate us, the freest and most enlightened and liberal and humane and happy people on the globe. The Rev. Samuel Green is in jail.

Then shall he say also unto them on the left hand, depart from me, ye cursed into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungered, or a thirst or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

Poor Rev. Samuel Green. We would sympathize with thee, but the institutions of society and the peace of the church must not be disturbed! Why was Christ so awfully plain in his doctrines!

COLORED SUFFRAGE.

The amendment to the Constitution of New York, initiated by the last Legislature, for abolishing the property qualification now required of colored voters, has been defeated for the time being in a way not anticipated, we presume, by any body. To perfect the amendment, it is required that it shall be published for three months previous to the choice of the next Legislature (see Art. 13, Sec. 1, Constitution of 1846). It must then pass the Legislature again, and be finally submitted to a vote of the people, when, if approved, it becomes a part of the Constitution. The Albany Evening Journal gives the following:

"These resolutions, and five other joint resolutions, were sent from the Senate with bills requiring the approval of the Governor. The private secretary, separating the resolutions from the bills, placed the latter before the Governor, and, by inadvertance, laid the former aside, instead of returning them to the Senate or sending them to the office of the Secretary of State, where they belonged. Overlooked, in the hurry of business, they have lain unobserved ever since. These resolutions were sent, improperly, but unintentionally, by a deputy clerk of the Senate, to the Executive Chamber, where, by an unintentional oversight of the Governor's secretary, they have remained until the object of their passage has been temporarily defeated. The Governor had not seen the resolutions until to-day, and did not know they were in his Chamber.

We need not say how sincerely this mistake is deplored. While each and all who are directly or remotely responsible for it will accuse themselves of a want of thoughtfulness, none will impute intentional wrong, in act or motive, to either or any of them; for it is well known that these resolutions had the approval, in sentiment and sympathy, of the Governor and his secretary, and of the Senate and its officers."

The Democratic journals affect to believe that the resolutions were designedly suppressed by the connivance of the Republican leaders, to avoid the responsibility of the issue presented by them in the approaching election. This may be true, but we shall not believe it without stronger evidence than has yet been offered.

HOW THE DOCTORS TREAT WOMEN.

Miss Jesse M. White, an English woman, who had a lame little brother who had repeatedly broken his leg—once when his doctor was out of town and when he could not be induced to submit to a painful operation by a stranger—was compelled to set it herself, and succeeded so as to win a compliment from the surgeon who attended next day.—He sportively offered her a surgeon's certificate; she asked him instead to assist her in gaining a student's admission to one of the hospitals; which he declined, although she had not only her unfortunate brother but another lame boy under her daily charge. Another doctor, being appealed to, warmly espoused Miss White's cause, and gave her letters and introductions to leading medical friends; but her applications to all the hospitals of London—fourteen in number—were successfully rejected. She also applied for tickets to attend a three years' course of medical and surgical lectures, but was peremtorily refused. It is fixed that a woman must not be allowed to acquire a regular medical education in England.

A year or so ago, three young women from exemplary New England families applied for the privilege of attending the clinical lectures at the Philadelphia Hospital. They were admitted on the same terms with other students—in fact, we believe there was no legal right to exclude them—on payment of the regular charge. They soon discovered, however, that they were to be driven out, if possible by systematic indecency on the part of those with whom they were compelled to associate, including some whom they had paid as instructors. What sort of morals are prevalent among too many of the young men who congregate to listen to Medical Lectures, is pretty generally known, and Philadelphia has acquired a "bad eminence" in the matter of dissipated medical students. The young women, however, being most anxious to acquire a knowledge of the healing art, continued to attend the lectures, in spite of the repeated declarations that they should be driven away. Indecent remarks, wantonly made in the course of the lectures did not accomplish their evident purpose. At length, on entering the lecture-room at the time appointed for a lecture, the young women perceived, from the winks and chuckles exchanged among their *gentlemanly* associates, that some special annoyance was prepared for them; and its character was soon revealed by the introduction of an insane man in a state of entire nudity to form the subject of the current lecture! The pretext for this introduction was a desire to elucidate a certain disease of the skin; the necessity for the indecent exposure may be judged of from the fact that *all the appearance of the disease in this unfortunate subject was confined to the scalp and back of the head.* But no matter—the female students were driven away, and the money paid for their admission virtually—taken without consideration. We believe that is "putting as fine a point on it" as facts will warrant and the law requires.

The Woman's Advocate (Philadelphia), from which we have condensed the above statement, adds;

"But, there was still another set of persecutors connected with this matter. The Board of Guardians, the very men who had voted to admit the young ladies and to take their money, being instigated by the doctors, and listening to their falsehood and slander, without investigation or even inquiry, passed a resolution to the purport that certain disreputable females were attending the lectures for improper purposes, and should be excluded! This vile slander was published in the proceedings. Nobody acquainted with the Board would be affected by it for the character of the body is far below suspicion. It is established as bad. That they should rob three young women was not surprising, when the propensity for robbing the Alms-House was so well known. Who were the persons thus slandered? They were from the best families of New England and of this State, and as far above the average standing of the majority of the Board of Guardians as the latter are below that of ordinary men. * * * * *

Such are some of the difficulties of obtaining a medical education in the United States, or rather, they are difficulties in the way of hospital practice after an education is obtained. It will not be of long duration. Such *professional* men will be superseded by more moral and respectable ones, and more liberal minds will have charge of public hospitals."

Amen!

A GERMAN COLONY IN S. CAROLINA.

Correspondence of the Spartanburg (South Carolina) Express.

The majority of the Germans residing at Walhalla are from Charleston, where, in 1848, (I think) was formed the company to which the town owes its existence. This company was originally composed of but forty-seven members, though now it numbers seventy-two. Buying sixteen thousand acres at Walhalla, and ten thousand near Pickens, called the Falls Tract, and surveying and dividing off the whole, they sold at auction so advantageously as nearly to double their capital. The desire of removing from a sickly city, and yet, of continuing together made the scheme popular among the Germans, and thus it succeeded. Each member of the company paid an entrance fee of one hundred dollars, which entitled him to the possession of an half acre lot at Walhalla, upon the further condition of building on it a house before the lapse of three years. In this way the rapid growth of the town was secured. In '52 but six houses were erected, and yet now the houses almost if not fully equal the number of half acre lots. The visitor, who, deceived by the name, expects to find Walhalla a paradisiacal looking spot, will be disappointed, but if he enters it anticipating but little, he will be agreeably surprised at its regularity and neatness, the manifest thrift and industry of the inhabitants, and the singular absence of loafers about the streets and the steps of the stores. He will visit with interest the gardens, cultivated with rare skill, and, if he remains long enough, will observe with pleasure the social disposition of the inhabitants, and the cheerfulness which all seem, without exception, to possess. It is difficult to account for the prosperity of the place—the known sources of its wealth are few and not abundant. There is reason for believing that no other set of people could live at Walhalla; but, however this may be, there is no doubt that the Germans settled there are making money, and that rapidly. During my stay I saw several individuals who two or three years ago were worth nothing and now are owners of property to the amount of one and two thousand dollars. A remark that I heard an intelligent German make may have something to do with accounting for this. "You Americans, when one of you begins to fail run away from him; But we Germans crowd around a distressed brother and strive to keep him up."

It is not so difficult, probably, as the writer imagines, to account for the thrift and prosperity of the place. The inhabitants depend upon their own free labor for support, are industrious, enterprising and of temperate habits, and have escaped the demoralizing influences of slavery. If there were a few more colonies of the same kind in South Carolina, it would be manifestly for the social and political advantage of the state.

A [illegible]land Sheriff in Limbo.—Stealing and [illegible] Free [illegible].—A most high-handed outrage [illegible] in Cecil county has come to light within the last few days. We have been put in possession of the full particulars of the case which are as follows: Some time since a negro prisoner escaped from the jail at Elkton, and John Poole the sheriff of the county, who also fills the office of jailer, proposed to a colored boy named Talbott, who turns out to have been free, but who was then in his custody, (having been confined for disturbing a religious meeting in the vicinity of Principo) to assist him in capturing the fugitive. Poole took the boy Talbott to Richmond, Va., and there offered him for sale as a slave; the boy stoutly protested that he was free, told where he was from, with whom he had formerly lived, &c., but the sheriff as persistently claimed that he was a slave, and partially succeeded in convincing the men with whom he was dealing in Richmond that the boy was a slave.

Some difficulty, however, arose as to Poole's ability to furnish the necessary documents and papers to make the sale legal; he left Talbott in custody at Richmond, and returned to Elkton, where it is charged he forged a bill of sale in his favor, made out all the necessary papers and fraudulently procured the seal of the county to them.—Thus armed, he returned to Richmond, and sold the boy for the sum of $1,050.

On Saturday night, Sheriff Poole was arrested in Elkton, by officer Benny, of that place, on a warrant charging him with kidnapping, issued by Justice Gains.

We learn that Deputy Marshal Manly, armed with the proper authority, left this city this morning in the southern train to bring the boy Talbott back, if it is possible to find him. Should the charges brought against Poole to be proven on him, he will suffer severely, as the laws of Maryland come down very heavy on the crime of kidnapping.—*Wilmington Del., Republican.*

Excitement in Chicago.—On last Sunday evening the 6th, inst., a tremendous excitement was created in Chicago in consequence of a rumor getting abroad that a fugitive slave was under arrest at the commercial Hotel, and about to be taken back to bondage. A Mr. Thompson, who resides in Warren county, Illinois, had brought a colored boy sixteen years old, with him from Pennsylvania, where he had been on a visit, and where the boy had been indentured to him at his (the boy's) request. Although two well known abolitionists investigated the matter thoroughly, and assured the crowd that the boy was free, and perfectly safe with Mr. T., they could not be quieted, but insisted upon having the boy. Mr. Thompson and the boy endeavored to escape, but was assailed by the mob, and twice brought back, and finally were compelled to go into the watch-house for the night.

The next day a public examination was held; the mayor and many others examined, and finally Mr. Thompson and the boy were allowed to depart in peace.

The whole affair was like a great fire kindled by a stray spark, and shows how combustible the people of Chicago are, and that is all that it shows.

Dutch Slavery.—The Echo, of the Hague, says "We have now, before us three bills for the abolition of slavery in the West Indies, just presented by the Minister of the Colonies to the second Chamber. From a rapid examination we can affirm they only nominally abolish slavery. According to these projects government will diburse a sum exceeding twelve millons of florins to purchase slaves who are afterwards to be allowed to continue to work for their masters as previously, or to labor under the direction of the public functionaries; but they are not to receive their real liberty until they shall have reimbursed the expenses of their pretended emancipation, and shall also have gained the consent of the authorities."

Lancaster Kidnapping Case.—At the late Lancaster County sessions, Anna Brown was sentenced to seven years' imprisonment in the Eastern Penitentiary for Kidnapping. It will be remembered that the woman Brown, who was a mulatto, inveigled a little girl of 12 years named Baily, in Philadelphia, some time ago, on some specious pretence, on board of the Lancaster cars, took her to Lancaster city, and after keeping her there a couple of weeks offered her for sale for $250, at the same time pretending the child was her daughter. The facts were clearly proven, and it is well that the attempt was not made in Richmond or Baltimore, or the child would have been sold into hopeless slavery.—*Lancaster (Pa.) Times.*

DISUNION DISCUSSION IN THE METHODIST PROTESTANT CHURCH.

The Pittsburgh Annual Conference of the Methodist Protestant Church met in Pittsburgh week before last. The relations of the church to slavery elicited much earnest discussion, several of the prominent members took decidedly the only rational and true ground; *No union with slaveholders in the church.* Though such was the opinion of individuals, the Conference it seems was not prepared for such decided action. They need still more insult and outrage to induce them to separate from communion with Pirates. We make some extracts from the debates as reported in the Pittsburgh Gazette. As explanatory of the proceedings we copy the following from the Gazette.

It appears that the Methodist Protestant Church from her very organization has been agitated upon the subject of slavery. Many members have always been opposed to that great moral evil, and have labored to free the church from its baneful influence. This has been attempted through the general church paper and the general Conference. These attempts however have always proved unsuccessful.

At the meeting of the last General Conference in Steubenville, Ohio, in May, 1854, it was proposed to establish a Western paper and book concern under the patronage and control of the General Conference. The proposition was opposed by Southern members of that body who objected to the General Conference being responsible for the anti-slavery sentiments which might appear in such a sheet. The demand, however of the North and West for the establishment of a paper in which they might freely discuss all questions pertaining to the welfare of of the church could not be entirely disregarded. It was therefore proposed to establish a Western paper and book concern to be under the control of those annual conferences which might choose to enter into the arrangements; and it was also agreed that the Methodist Protestant, the official organ of the Church should be removed from under the control of those conferences that might join for its support. This proposition originated with the Southern portion of the Church, and was warmly supported by the Southern members of Conference. In carrying out this proposal, a separation of the funds of the Church was effected, and thereby two independent interests were created. This was the act of the South occasioned it is true by the anti-slavery sentiment of the Church in the North, and it presents most clearly the fact that the only condition on which the unity and harmony of the Church can be maintained is the abandonment on the part of the North of the liberty of speech and of the press in our ecclesiastical connection with the South, or the suppression of their honest convictions on great moral questions affecting the welfare of the Church and the happiness of our fellow men. The Northern portion of the Church being unwilling to submit to such thraldom the South initiated those measures which have led to the virtual division of all the general interests of the Church. Being thus divided in fact if not in name, your Committee conceive that the duty of the Church in the North and West is to adopt such measures as will secure the greatest unity and harmony among themselves. We therefore recommend the adoption of the following:

Resolved, That our delegates to the next General Conference be instructed to attend the Convention to be held in Cincinnati on the 2d Wednesday in November, 1857, and co-operate with the representatives of the other northern and western Conferences of the Methodist Protestant Church, in adopting such measures as shall be deemed necessary to preserve the unity and harmony in our ecclesiastical operations.

Signed by J. Scott, W. Reeves, James Robinson, W. G. Williams, J. W. Rutledge, Ira Scott, John B. Griffith, Wm. F. Knoedler, Abner Fordyce, J. Cook.

Rev. Dorsey contended that the Convention had not been called after consultation with the Southern Churches, and was a disunion movement. He made a speech against the adoption of the resolution declaring that the spirit of politicians had crept into the church; that he believed in the brotherhood of all mankind. He declared that outside pressure had caused the feeling of discord which we now see in the church. A feeling of patriotism should unite us. A political disunion would soon follow the disunion in the churches. Then we should see warfare and bloodshed throughout the land. Because we found the south unwilling to co-operate with the north and the west in a general organ of the church, let us overlook it; let us keep in a spirit of union and conciliation.

Rev. Robinson, pastor of the 2d M. P. Church of this city, made a powerful speech in answer to Rev. Dorsey. He set forth the fact that in every decisive step hitherto taken, the South has been the leader. They have lead us to the door of disunion and now my brother wants us to wait till the South kicks us out. The Reverend gentleman then went into a history of the contest, tracing it up from the beginning. He showed that slavery is aggressive; that it is the triumph of might over right, and it holds its own only by constant aggression. The South had forced this church, this young virgin, to take to her bosom the black demon of American slavery. Now this church is rapidly declining, losing church after church and society after society. He trusted that the Pittsburg Circuit would send its delegates to the proposed Convention. Mr. Robinson then gave his opinion of slavery in such a way as to leave no doubt of what he thought of it. It is a upas-tree, he exclaimed, that strikes its roots down into hell and draws its nourishment thence.

Rev. J. H. Hull, of Birmingham, then spoke and with great warmth and spirit against the adoption of the resolution. It was on the question of the unconstitutionality of the proposed measures that he addressed his remarks.

Rev. Mr. Kingsly then spoke. He answered the argument that by keeping up a union was our mode of influencing the South; said, that we had no power to influence them at all, for our mouths are closed. The South having the numerical majority voted us down in every case. He referred to the article in their discipline, declaring that there should be no discussion in the Conferences about the "rights of property."

A member then called for the re-reading of the report. It was read. Rev. Mr. Collier, of Sharpsburg, Prest., asked Rev. Geo. Brown to take the chair, and then proceeded to speak upon the resolution with great feeling. He inquired who ran the plow-share through our general educational institutions? Who had caused the present feeling of discord; who had stirred up divisions and fostered them? The South had done it. He declared that he was a Southern man, but he could not fall in with their demands; he could not advocate an appearance of union when the spirit of it was gone. He had sought of the South why they had not aided the church with their contributions? Why they had not stood by us? The answer to his letter of inquiry was, that they were sensitive on the point of building up the churches in the North, lest they should become too strong for the South and vote them down in General conference.

Rev. Dorsey declared that the Conference could hold its session even in Lynchburg, Virginia, and say what they thought about slavery, if they were not too violent. The people of Pittsburg would meet with scorn and indignation anything said against their institutions. Mr. Dorsey asked if the letter was an expression of Southern opinion.

Mr. Collier answered that he believed it was. The letter was from the agent of the Board of Missions at Lynchburg. They at the South are determined that we shall go down if we don't submit to slavery. Mr. Collier swayed the whole Conference with the greatest power.

Rev. Joseph Burns, of Fairview, Virginia, then spoke. He referred to the speeches of the former speakers. He declared that it was his opinion that it was the intention of the reporters of the resolution to "swallow us, soul, body and boots." He considered the resolution a declaration of division of this church. He said the Convention called at Cincinnati was gotten up by a few personally interested.

Mr. Collier called him to order, when quite an excitement was the result, the two gentlemen maintaining their positions. The point of order having been settled, Mr. Burns proceeded. Mr. Burns raised a good deal of a storm in the course of his remarks, and was very bitter against the fanatical abolitionists of the North.

The Conference then adjourned as usual.

The Committee on Madison College then reported. It presented a strong appeal to the Pittsburg Conference.

The third resolution in favor of continuing the college under conference as a general church institution, that is for all sections, North, South, East and West, excited some debate, but was finally adopted. The fourth resolution in favor of giving the college over to the free State part of the Church was called up for adoption. Mr. Burns, of Va., asked if the General Conference could in good faith thus dispose of it? Its patrons do not belong to any particular section; he had acted as its agent and had represented it as a general church institution belonging to the whole Church, and so it is and has been held. Those who had contributed to it with that understanding could, in view of this action, re-demand their money at law.

Rev. Brown said that the South having an institution of her own was willing to give up her claim on Madison College. If it can be legally done let it be given up to the North. President Brown was afraid that the sectional controversy now raging would kill the college.

[The question of the amount now due to the college from the South came up, and it appears that about $3,500 are now due.]

Rev. Palmer also spoke to the resolution. He stated that the establishment of the sectional college at Lynchburg had drawn away nearly all Southern support from Madison. The number of Southern students at Madison was reduced from 60 to 5 in one year. He believed that there was no breach of faith involved in the resolution.—Give us the college for the North and it will live in its present condition: belonging to neither, it will die.

The discussion was still further continued by Messrs. Dorsey, Burns, Palmer, Robinson, Brown and Bolton.

The latter stated that as long as there were Southern professors in Madison College the South assisted it, but withdrew their support with the withdrawal of the Southern professors.

The resolution was at last adopted as reported.—The final resolution in favor of appointing an agent for the college was referred to a special committee.

The discussion of the question left pending at the time of the adjournment on Friday evening was then resumed, and Rev. Reeves spoke in favor of the adoption of the resolution. He disclaimed in strong language any disposition to injure or afflict the church for which he had labored. He had been in favor of union and was now: but are we not now in a state of division. He stated the union of the church as it now is, is worse than useless, for there was no affiliation of feeling. They might as well try to make oil and water mix. We can't work together. He had hoped that Madison College would prove a bond of union, but he had found when travelling in Maryland and Virginia that it couldn't be. Madison College is on *free soil.* The present connection is not only useless but injurious. Agitation will go on and wax hotter. The union is not only injurious; it is intolerable. The conscientious views of the North must be respected. They will not accept the arguments of D. D.'s in favor of slavery and sustaining it from the book of God. Rev. Reeves asserted that the church is divided. Let us publish the fact to the world. The division came from the South. It was not of our seeking.

They have forced us to the present condition; let us accept it. When Dr. Brown asked a large company at Lynchburg whether they wished to restore things to where they were before the division in Stubenville of the general interests, they declared that they did not.

Rev. Dorsey proposed an amendment to the resolution to the effect that delegates attending the Convention at Cincinnati shall not thereby be prevented from attending the general Conference in Lynchburg, in May next, and the Cincinnati Convention shall have no power to divide the church, nor to commit the Pittsburg Conference to the secession from the M. P. Church. Signed S. J. Dorsey, J. H. Hull.

Rev. Scott spoke against the adoption of the amendment. He declared that the facts as set forth in the report of that committee as a preamble to the resolution now up for adoption are incontrovertible, and if that be so, the amendment ought not to prevail. He asserted that in every interest pertaining to the business of the church is divided. He hoped the delegates, would go to Convention free to act as circumstances may warrant, and tied down by no proviso. Without coming to any conclusion on the question the Conference adjourned.

Afternoon Session.—After the preliminary religious exercises, Rev. Dorsey spoke in favor of his amendment. He spoke with much force and spirit and quoted the church constitution and discipline to sustain his position. He contended that the best interests of the church demanded that they define well the bounds within which delegates to the proposed conference should act. They say that they do not desire precipitancy. Let them put that in writing.

Rev. Brown gave his views at some length. He asked that they would pass the amendment. He asked that, if a new organization were to be established by the Church of the North, that it be done after due notice to all the churches in all parts of the country. He only asked that they should act kindly and wisely, and he would be with them.

The debate was continued by Messrs. Robinson and Scott, against the amendment.

Mr. Dorsey accepted the following amendment to his amendment; by inserting in the place of "no power to divide the Church," the words "no power to organize a new church;" and striking out the last clause relative to the Pittsburg Conference. The report which may be found in another column, and the resolution and amendment were then unanimously adopted, and Rev. Brown thanked God for it in a fervent prayer.

The question of Slavery having for the time been settled, the delegates who had been in suspense and excitement for two days gave way for a social chat, and no further business was performed. With the usual religious exercises the Conference adjourned until Monday.

In order that our readers may more conveniently get the idea of the action of Conference in the Slavery matter, we give here the preamble as adopted, and which should be appended to the resolution which may be found on our second page. This is the proviso:

Provided that, delegates to the Cincinnati Convention shall not attending there be prevented from attending the general Conference at Lynchburg, in May next, and the Cincinnati Convention shall have the power to organize a new Church.

THE AMERICAN TRACT SOCIETY ON SLAVERY.

The publishing committee of the American Tract Society in obedience to the demands and threats of the slave-holding friends of the Society has issued the following documents. It is its very latest.

The Publishing Committee, with the concurence of the other members of the Executive Committee, deem it due to the friends of the Society to state their own recent action.

At the last anniversary it was regarded by many as both feasible and desirable that without at all trenching on the political relations of Slavery, certain moral duties growing out of its existence, or moral evils and practical immoralities deplored by all evangelical Christians, and found occasionally or frequently accompanying it, should be discussed in our publications; and this without losing sight of our original and governing principle in the Society's first organization, that its publications shall be "calculated to receive the "approbation of all evangelical Christians." And the confidence was expressed that the Executive Committee would, in their action respecting this matter, exercise such wisdom as would promote the usefulness of the Society *"throughout our whole country."*

For the successful maintenance of the past, and the happy expansion of the future influence of the Society, we have relied on the sympathies, prayers, gifts and cooperation of our brethren in the South as in the North. If the evangelical Christians resident in any portion of our wide country give not their confidence, aid, and personal influence, our agents and our tracts, our collectors and our volumes are alike denied access. We have received from churches and from individuals, from men in all the strength and fervor of their best years, and from christians arranging their worldly affairs in prospect of death, among our southern brethren, a generous and hearty support in the former years of our history. With equal fidelity to donors and testators at the North or at the South, the conductors of the Society have aimed to dispense, far and near, their respective contributions, for the best interests alike of our common country and our common Christianity.

The Publishing Committee had, at the time of the last anniversary, a treatise on the "Duties of Masters" under their consideration. It was composed of articles before issued by brethren of various evangelical denominations at the South, and was supposed to meet the views that are presented in the resolutions of that anniversary.

The Publishing Committee were not altogether unaware of the inherent embarrassments. Looked upon with some distrust at the South, as the treatise might be because bringing a Northern imprint; it was yet, on the other hand, equally evident that many Northern friends of the Society might object to it as recognizing "duties" inhering in the relation of "masters," that relation, in their view, being forbidden.

Since the preparation of this treatise, one of the authors from whose addresses or tracts it was compiled has been removed by death. Two others of these brethren, honored and influential, known as true friends of the Society, have judged it inexpedient, in the enkindled and excited state of feeling awakened both North and South upon the various relations of this topic, that those writings of their own, which were to form a prominent portion of the treatise, should be issued with a Northern imprint. They have accordingly interdicted our further use of the matter thus supplied.

But in addition, from all quarters of our Southern fields we have received, and from the tried and fast friends of the Society, expressions the most unanimous and decided, that any publication by our press bearing upon the topic of Slavery, even though of Southern authorship, and carefully kept within the terms of the resolutions of the Anniversary, could have no other result than precipitating the entire withdrawal of the South from cooperation of the Society. The new works would find no gates of access; and the separation would henceforth exclude even our older issues by flinging over them the suspicion of their origin from a quarter presumed to have become hostile to the interests of the South. Of those accredited issues, the settings of a rich evangelical literature in our own and in European lands—books on which God's Spirit has put his evident and gracious approval—it seemed a sad necessity to be compelled to clog in any way the circulation.

From Maryland, Virginia, North Carolina, South Carolina and Georgia, from Alabama, Louisiana and Tennessee, we hear but one testimony, as borne by State branches and auxiliaries, by the Society's officers, general agents, superintendents and colporteurs, by ecclesiastical bodies, and by the religious press. Over the South we have now a virtual suspension of collections, and if the present distrust and alienation but remain, there must speedily ensue a withdrawal of colporteurs and distribution throughout our Southern field. We must surrender all the Southern and Southwestern States. To proceed, is thus to palsy one whole side of our institution.

The Committee have believed that the action and instructions of the last anniversary, explicitly cherishing as they do the Society's usefulness "throughout our whole country," could not contemplate, even on the part of those Northern friends most earnestly advocating them, any revolutionary and disruptive charge in the line of the Society's policy, cutting off from the Society a portion of "our whole country" large, and in our past labors so largely blessed as the entire South.

The Publishing Committee therefore voted with entire unanimity to arrest the issue of the work that had been before them, confidently believing that their action in the premises would commend itself to the Society under the phases which the subject has assumed; and the Executive Committee united in sustaining this as the only present action conservative of all the interests, and just to all the parties involved.

It were a waste of the Society's funds to issue a treatise on Southern duties for which we could find no Southern readers, and for the sake of securing such issues to forego deliberately, and without explicit warrant from the Society, all farther opportunity of sending thitherward the large body of publications we have hitherto, under Gods manifest blessing, scattered there.

To the farther developments of God's good providence, and to the guidance of his Spirit, promised where reverently and humbly implored, the Committee now refer this question, meanwhile "seeking the "things that make for peace," and aiming to secure the "fruit of righteousness sown in peace of them "that make peace."

The Tribune communicating upon this document says:

The American Tract Society—as represented by its Standing Committees—has succumbed to the slaveholders. Placing its hand on its mouth and its mouth in the dust, it has eaten its timid and apologetic resolve of last Spring and returned to the policy of absolute silence with regard not only to slaveholding *per se*, but even to the evils and sins which—as the Society itself resolved last Spring—are connected with or deducible therefrom. And the reason given is simply the unwillingness of the slaveholders to receive, listen to or read anything that the Society may see fit to offer on the subject.

This is certainly very extraordinary ground. We cannot remember that Noah, or Lot, or Isaiah, or John the Baptist, ever planted himself upon it. If it is to be settled that prophets and evangelists are only to reprove those sins which the sinners already condemn and are ready to repudiate, we can imagine no cause for which an apostle should be stoned or beheaded hereafter. It might be prudent, perhaps, for a preacher of righteousness, in entering upon a new field of labor, to make proclamation to this effect: "Good people! I come to you with a message from God, commanding you to repent and forsake your sins; but, as indiscreet and headlong denunciations of iniquity might give personal offence, and subject me to unpleasant odium and peril, I will thank you to make out a list of the sins which you are unwilling to give up, so that I may take care to omit them in my diatribes against sin in general and other people's sins in particular." We can see how this precaution might be convenient for the Rev. Cream Cheese; but how is it likely to be relished by his Divine Master—supposing him to have one?

—The Tract Society, at its last Annual Meeting, decided to publish a tract or tracts on the moral evils connected with or resulting from Human Slavery—the *"acknowledged evils,"* we believe the phrase was. The Standing Committees say that this was to be done "without trenching on the *"political* relations of Slavery," so as only to set forth "certain *moral* duties growing out of its existence, or moral evils and practical immoralities deplored by all evangelical Christians." The direction of the Society was unconditional—the Standing Committees were not instructed to enter upon this field of labor if they should think proper, nor to consider the propriety of doing it, but to *do it*. The Publishing Committee, it seems, had already in preparation a tract on the "Duties of Masters," made up of articles written by Southern Christians of various evangelical denominations. But the South remonstrated—the South revolted—the South exclaimed like the demons of old, "Let us alone!" and Committees' hearts became like water. The work which the Society unqualifiedly directed them to do, they have not only intermitted—they have deliberately determined *not* to do it. Their apology for this lapse we print in another column. Can it be possible that the clerical gentlemen who mainly compose these Committees have never pondered the book of Jonah? What right have they to retain the stations conferred on them by the Society for the purpose of obstructing the work which the Society ordered them to do, instead of doing it?

The Committees say that the South will only receive or listen to their publications on condition of their refraining from putting forth *any thing* with respect to Slavery. It is not enough that they expressly ignore any consideration of "the *political* relations of Slavery"—that they propose to consider only the duties of Masters *as* Masters, without discussing their duty to cease being Masters—it is not enough that they proposed to quote only from Southern divines the gentle rebukes of the short-comings of Masters which they had decided to publish—the South will permit no publication whatever relative to Slavery by this eminently National Society. It refuses not merely to hear the Tract Society on this subject. If the subject be discussed in any of the Society's publications, the South will not hear the Society on *any* subject whatever. And it is to such menaces that men like the Rev. Dr. Williams would seem to have succumbed! We regret it, and think they will live to share in this sentiment. It seems to us that it would be unfair for these Committees to distribute tracts against rumselling in Cherry street, or those condemning harlotry at the Five Points after this decision.

The Committees tell us in conclusion that they are "seeking the things that make for Peace," and "aiming to secure the fruit of *righteousness* sown in Peace," by the course they have resolved on. It seems to us that the Bible estimate of Peace, and the Bible method of obtaining Peace, are antagonists of the Committees.' "First *pure*, THEN peaceble,", is the well-known Spiritual rule. To seek peace through subserviency to wrong seems the last way to secure that peace which the world can neither give nor take away.

Slavery is either one of the very greatest wrongs, and the fruitful parent of other wrongs, with all manner of vices and evils, or it is a just and proper relation which Christians may blamelessly maintain and uphold. Its rightfulness is evidently a question of ethics, of morals, and of Christian theology. Good men may be honestly mistaken with regard to its true character; but woe to them who, perceiving the right, conceal or dissemble it. How can they read without a twinge of conscience the great Apostle's declaration, "I have not shunned to declare the whole council of God?"

Publishing Committee—John Knox, David Magie, Wm. R. Williams, William Adams, Benj. C. Cutler, Nehemiah Adams.

Distributing Committee—William Forrest, Wm. Winterton, A. J. Treadwell, Oliver H. Lee, Alfred S. Barnes,

Finance Committee—Richard T. Haines, Moses Allen, Thomas C. Doremus, Richard S. Fellowes, George N. Titus, Oliver E. Wood.

Executive Committee—J. M. Stevenson.

Dorresponding Secretaries—Wm. A. Hallock, O. Eastman.

The Anti-Slavery Bugle.

SALEM, OHIO, SEPTEMBER 26, 1857.

For the Anti-Slavery Bugle.

To the Editor: In my last, some allusions were made to the importance of more speedy and summary resistance to kidnappers and slave catchers, than is provided for by law. In my last but one, the exercise of Faith and Patience was enjoined upon abolitionists, both as a duty, and as an assurance of final, if not immediate success.

At first sight, the communications might seem inconsistent with each other. The first was addressed particularly to abolitionists, and had reference to the one great question of overthrowing slavery altogether. The other was an appeal to all classes, and more especially to political agitators of the slave question in regard to a single branch of the evil which admits of, and indeed demands in some respects, a very different kind of action. When a free person young or old, is seized by kidnappers to be dragged into slavery, (no rare occurrence) a remedy must be sought, adapted to the case. If the victim were seized by a bear or tiger, we should know what to do. Some persons would, were the destroyer a kidnapper from the jungles of slavery. He would doubtless meet the same fate, of a beast of prey who boasted four feet instead of two.

So too when the slave hunter is abroad under the protection of the Constitution and Fugitive Law. No colored person is safe a moment. No white person is safe. A slaveholder or slave hunter, would seize one victim as soon as another.—White persons have been seized within a few years. And a prosecuting attorney in Pennsylvania, not long since, among the effects of some counterfeiters in that state, found a letter addressed to one of the number, urging him to hunt out among the free colored people, such as might be clutched up and by private or other marks, described; and promised a most profitable addition to their business of counterfeiting, in a regular system of kidnapping. Which system they were no doubt already carrying on, in other quarters.

These are attendant evils of slavery, in which all should engage, as regardless of Law or Law Makers, as though it were killing mad-dogs, or snatching children from a house wrapped in midnight flames.

But it may yet be needful to *"resist unto blood"* the whole evil of Slavery. Two most alarming considerations are now true. One is that the slave spirit and power of the south, are becoming more desperate, daring and successful, in their demands upon the North. The other is, that the North grows correspondingly less and less conscious of its shameful subserviency and degradation.

The Missouri Compromise of 1820 was a concession to slavery, of which at that time, the whole north was ashamed. Now in 1857, the best political party at the North, including immense numbers of Clergymen and Christians, (so called,) are looking to and praying for a restoration of that Compromise (which slavery has repealed,) as a very Millenium in the political world.

In 1843, the annexation of Texas was deprecated by even Northern Democrats, as an atrocious and aggressive outrage of the slave-power, to which they would never submit. No never, responded the Whig party, THE UNION SHOULD SOONER BE DISSOLVED!!

In 1840, both parties gloried in its possession, and bribed it to stay in the Union, by a gift of ten million dollars.

The Fugitive Slave Bill was too odious to be supported, even by such graceless demagogues as Benton and General Cass. Now, our very best political party proposes neither its repeal, nor even its modification.

In 1848, the Anti-Slavery party, so called, were at violent issue with the Whig and Democratic parties, on almost the whole question of slavery. In 1857, the same party, headed by such men as Governor Chase, are begging the votes of both Whigs and Democrats, on the ground that they stand, on the slavery issues, just where those old parties stood in 1848.

Which, by the way is not strictly true. For in 1843, both Whigs and Democrats, north, declared violently against *any further extension of slavery.* But Mr. Fremont in his letter accepting the nomination for President, declares that simply the admission of Kansas as a Free State, will *"vindicate the good faith, of the south, will correct the mistake of the repeal; and the North, having the benefit of the agreement between the two sections, would be satisfied, and good feeling be restored."*

In 1848, the Anti Slavery political party selected Martin Van Buren as their standard bearer with blushings and apologies, on account of his antecedents; which had been anything but such as to recommend him to that nomination, it must be confessed. But in 1856, a leader of the same party declares in the Senate of the United States, that Mr. Fremont was only selected as the candidate, because no "Southern gentleman" could be found who dared to trust the party with Southern interests and institutions. In the same speech, he affirms that the party would not only prefer a southern gentleman for president, but would *"vindicate his right to hold slaves,"* and will hang any man as a traitor north or south, who dares lay hands on the Union. And John P. Hale, who consented to be jumped by Mr. Fremont in the presidential nomination declared also in the United States Senate, that "the party did not propose to introduce any thing new into the government," though he afterwards argued that under Republican policy, slavery would be even more secure than under the protection of Democracy and James Buchanan.

In 1844 Cassius M. Clay declared in Boston and elsewhere, that for that one time, he must vote for Henry Clay. And never afterwards, he added, with most solemn emphasis "will I vote for a slave holder". But in 1856, the New York Tribune boasts, as though anticipating Senator Wilson's preference for a Southern gentleman, *"we have voted for slaveholders, and are ready to do so again."*

In 1822, Thomas Jefferson wrote, "We already see the Judiciary power advancing with a noiseless and steady pace, to the great object of consolidation"—And again, "If Congress fails to shield the States from dangers so palpable, and so iminent, the States must shield themselves, and meet the invader *foot to foot*". And still again,—"This will not be borne (such usurpations,) and you will have to choose between Reformation and Revolution." But in 1857 the Dred Scott Decision is pronounced, a stretch of judicial assumption that should wake the very bones of Jefferson from the mould of death, and the Republican party is hastening to confirm that decision, by disfranchising the free-colored people in every State and Territory where the question is taken—And Judge Curtis, who dared to differ with a majority of the Bench, is driven to resign his seat, such is the power of public opinion against him, and one of the slimiest reptiles that ever crawled beneath the Moloch-throne of Slavery, is already named to succeed him.

But the time fails to tell of the ten thousand outrages, that are continually heaped, thicker, heavier and faster upon the northern States, by the terrible despotism, that now rules the land. Southern cities must imprison colored seamen, and most arbitrarily search northern vessels, and there is no redress—Kansas must bleed and burn, as though all the seven vials of Apocalyptic wrath were poured out upon her.—Sumner must be offered a sacred holocaust, in the Senate of the nation; Bunker Hill must be desecrated by the polluting feet of slaveholders, invited with most unblushing effrontery to aid in erecting the Statue to the martyred Warren, while every real Friend of Freedom in the land was rejected with contempt and scorn; Nicaragua is to be again invaded, and dragooned into the Union with Texas, and for similar reasons; the African Slave-Trade is already half re-enacted, and where are the manhood, the conscience, the courage, the character to resist successfully, one of these audacious outrages on the rights of man and the laws of God?

And what, O! what are the remedies proposed by our political advisers for evils like these? Evils unknown and unheard of, before!

We talk of abolishing southern negro slavery.—But the northern people have a revolution to enact for themselves, a million times more momentous than that of 1776, before they can approach the southern slave. And for one, though no prophet, I am far from expecting it will or can be wrought out, by any other than the weapons used at Brandywine and Bunker Hill; and we had better at least prepare for scenes of bloodshed and wo.

For the slaveholder is drunk on the blood and tears of his victim. He has triumphed there at home, alas how long! And not less perfect is his dominion at the North. Step by step has the conquest been won. The deeds now done daily, and doctrines now prevailing, when foretold by the Anti-Slavery prophets, twenty years ago, filled the people with rage and terror; and their very *infernality* was deemed a sure guaranty against their approach. But now they are matters of history and experience, and make scarcely any impression on mind or heart.

Already the slaveholders threaten to call their slave-roll, at the foot of Bunker Hill monument.—One more advance upon us, and one more backward step on our part at the North, and the deed is done. Boston Court-House may yet be the slave prison and auction room of Bruin & Hill, as they drive a brokerage in the blood and souls of those whose ancestry hallowed the deck of the May-Flower with heroism, and made Plymouth Rock more holy than the stones of the temple on Mount Zion of old.

PARKER PILLSBURY.

CONVENTION AT ANN ARBOR.

An Anti-slavery Convention will be held at Ann Arbor, Michigan, Saturday and Sunday, the 3rd and 4th, of October. Parker Pillsbury of New Hampshire, Charles Lenox Remond and Miss Sarah P. Remond of Massachusetts will be present to address the Meeting.

ANTI-SLAVERY MEETINGS.

Our Friends in the Lecturing field have been busy, and their meetings, so far as we can learn, eminently successful since our last. Mrs. Coleman's letter which we publish spoke encouragingly of the labor bestowed south west of here. The Remonds, Parker Pillsbury, and Mrs. A. K. Foster held our meetings at New Brighton, Pa., which were numerously attended. The few friends there, were hearty in their co-operation and liberal in their contributions, and the meetings thoroughly awakened the people to inquiry and discussion on the subject. New Brighton is a strongly conservative place and we hope the agitation commenced by our friends will prove of wholesome moral influence. As an indication that it is so working, we notice that the people there have since made an arrangement for a lecture on a kindred topic of Reform—Woman's Rights, and that on Monday Evening next, Mrs. J. Elizabeth Jones, lectures there by request on that subject. None can do it justice better than she.

The meetings at Columbiana on Saturday and Sunday, were also well attended and of encouraging character. Our friends the Remonds were there alone, and acquitted themselves well and much to the advantage of the cause. These friends by their ability fidelity and zeal are doing excellent service in Ohio.

Of the labors of our friends in Portage and Summit counties we are not so well posted. We hope they will report to us in season for our next paper.

Of the Discussion at Ravenna between Messrs. Foster and Pryne we have had nothing except the following from Mr. Pryne himself in his last Reformer:

Our debate with Stephen S. Foster closed at a late hour on Wednesday night. We regret that Mr Foster did not take issue with our views of the anti slavery character of the Constitution, for to our views of course, if the Constitution is anti-slavery, there is no need to destroy the Union in order to abolish slavery. But Mr. F. conceded our views of the Constitution, and still argued the necessity of breaking up the Union. The debate was listened to by a large audience, most of the time for two days, and we think it will result in great good.

Of course it is needless for us to say that Mr. Foster is a man of great talent, and has long studied the subject. The discussion closed, and the parties separated in mutual kindness and friendship.

Leverett Norton, Esq., of our village presided with courteous dignity, and to the entire satisfaction of all concerned.

Of the meeting on Saturday and Sunday last, in Ravenna, attended by Mr. and Mrs. Foster and Benjamin S. Jones, the Portage Democrat says: "In their discourses, they presented their peculiar disunion views, and bore heavily upon the Republican party, and were particularly severe upon the negro-stealing democracy." It also adds:

"If these earnest laborers in the Anti-Slavery cause can wield any influence to convert pro-slavery men to anti slaveryism, we bid them God speed—the agitation of the slavery question in its various aspects is calculated to do good—the more light that is shed on the subject, the more palpably will be revealed to observation the hideous deformities of the "sum of all villanies" The concentrated action of the whole world must be brought to bear not only upon the slaveholder, but upon his criminal, dough faced abettor."

The Democratic Canfield Sentinel reports to its readers, of the meetings in Canfield, as follows:

DISUNION MEETINGS.—Canfield has been visited by some of the monster toads of the "open and above board" disunion abolition party, during the last few days. Stephen L. Foster and James Barnaby addressed a slim audience on Thursday evening, the 10th, at the Congregational church; and Parker Pillsbury and the notorious Abbey Kelley, in person, made speeches *in the court house*, on Tuesday evening. The court house congregation was respectably large! The change in their sophistry and doctrines is not material. They, however, discard more of their infidelity than formerly. They are beginning to pull a different string for the benefit of those who abhor their abuse of religious denominations. We have heard of no converts.

Canfield is not a place where the "National" Disunionists have hitherto been in the habit of getting "congregations respectably large". But now it seems infected with the general spirit of inquiry which pervades this part of the state, and our lecturers have larger audiences with much less of evil and opposition than they have had to encounter in our previous campaigns for several years past.

A more opportune time could not have been selected by the American Anti-Slavery Society to send among us the able and devoted men and women who are now co-operating with us in Ohio for the advancement of radical anti-slavey principles. Ordinarily at the period so near the State election as the present, our influence has been counteracted and our efforts paralised by demagogues and political excitement. But thus far this year, we meet but slight difficulty from this source. There is no political enthusiasm among the people this fall.—The only persons who seem as yet to think the election of importance are the partisan editors and the office seekers. Thus the people are found ready to listen to the suggestion that there is a more excellent way.

MICHIGAN ANNUAL MEETING.

Immediately after the publication of the last No. of the Bugle we recieved a letter from the Secretary of the Michigan Anti-Slavery Society requesting that the call for the Annual Meeting previously furnished us should not be published. But it was too late. The papers containing it were already in the mail. We now state in behalf of those by whom the call was issued, that the Annual Meeting *will not* be held at *Plymouth as published*. It is thought best to postpone it till a later period.

This arrangement however will not prevent the visit of Parker Pillsbury and the Remonds, as will be seen by a notice in annother column.—They commence their labors in that state with a convention at Ann Arbor, on Saturday and Sunday the 3d and 4th of October, the days previously fixed for the Anniversary at Plymouth.

We part with the labor of these devoted friends with regret as they are doing most excellent service in Ohio, never better. We trust they will meet with equal or greater success in Michigan and we are sure they will recieve the most hearty co-operation and cordial support from the friends of the cause wherever they may go.

ANOTHER PLAN OF EMANCIPATION.

David Seats has published his plan for the emancipation of the slaves. It is substantially the same as Mr. Ellihu Burritt's, and Mr. Sears claims that the plan is his orginally, only enlarged and improved by Mr. Burritt. Mr Sears' plan is summarily as follows:

1. *Congress to appropriate the proceeds of the sales of the public lands to the extinction of Slavery.*
2. Commissioners to be appointed by Congress to negotiate with the Legislatures of the slave States for the purchase of female slaves under ten years of age, and also, if necessary, female slaves under twenty year of age, and with *instructions to close a contract with any one of said States* which may agree to the terms of their commission. *The money to be paid to the States,* and to be by them apportioned.
3. Female slaves so purchased are to be free, and their issue are to be free.
4. In consideration of the above, all children born after ——— are to be free, within the States so contracting; and from that date, *hereditary Slavery in the United States,* its Territories and dependencies, *is to cease.*
5. In order to avoid the difficulties and dangers which might arise from an immediate and unqualified liberation of a debased and ignorant class, children who may be born after ——— should be apprenticed to their owners, or others until they are twenty-one years of age, on the provision that they receive from their masters a suitable education to fit them for an improved condition. And this to apply to all children born after that period, whether their mothers have been freed or not.

A NEW MISSIONARY FIELD—A MISSIONARY COMING.

The accounts lately published detailing the atrocious cruelties of the pious Mr. Netherland, of Rogersville Tenn., perpetrated upon his slaves; has called to the rescue of his brother, that blackguard and bully, Rev. W. C. Brownlow of the Methodist Episcopal Church South, and Editor of the Knoxville Whig. Mr. Browlow sends his communication this time to the *New York Times*. He does not therein dispute the statements of Mr. Sawyer relative to Netherland's cruelties, but dilates largely upon the proper treatment of fanatics south and proposes to come north himself to instruct the heathen of New England in regard to their duty to slaveholders and fanatics. He gives Netherland a certificate of character. He says, "Mr. Netherland is an honorable man, a humane gentleman, and is not a slave dealer and never was. I have known him intimately for thirty years."—Of course he is an honorable and a pious man too. All slave drivers are honorable men though all do not profess to be pious men. We may state, though Mr. Brownlow does not, that Mr. Netherland is one of the pillars of New School Presbyterianism in Tennessee, and as such was delegated to the late Convention in Richmond, Virginia, to aid in the organization of the new Southern Presbyterian Church. By the way, we observe that the New York Observer reports that Convention was eminently blessed to the salvation of souls in Richmond, as the first fruits, of the preaching of this gospel of the New Church. But leaving Deacon Netherland and his new Church we return to Mr. Brownlow's communication. He says:

"In your notice of East Tennessee and the Slavery question, you use this language—I give the paragraph entire:

"In spite of that high character, and these favorable antecedents, a thousand of the best citizens of the place, a few years ago, assembled in cold blood and burnt a negro alive at the stake. One of the local papers commenting upon the tragedy boasts of the fact,—which in any other civilized community would have been considered an aggravation of the atrocity—that the perpetrators were 'cool, calm, and deliberate.' The editor of this same journal, 'a minister of the Gospel,' adds: 'We unhesitatingly affirm that the punishment was unequal to the crime. Had we been there, we should have taken a part and even suggested the pinching of pieces out of him with red-hot pincers, the cutting off of a limb at a time, and then burning them all in a heap,'

"Now, the 'local paper' alluded to, is the Knoxville Whig, of which I am the sole editor, and have been for the last nineteen years—a paper having a larger circulation than any paper ever published in East Tennessee. And I am the 'Minister of the gospel alluded to, a local minister of the Methodist Church, South. The remarks attributed to me are correctly quoted, and if I had been present, and there had seemed to be any necessity for my doing so, I would have said and done just what I then stated, and I would have been 'cool, calm, and deliberate,' in so doing, for this is our mode of doing things 'down South.' And why? Because some anti slavery villians, mostly from the North are making a fuss about the matter, and seeking to rescue the negro."

We only add some of the concluding extracts in which this Rev. Slave driver announces his missionary purposes. The benighted heathen of New England are the objects of his especial solicitude, and are to become the objects of his Christian labors. He says:

"The villainous agitation of the Slavery question by your long-faced hypocrites and vagabond philanthropists of the North is only intended to give birth to new and more lofty schemes of disunion and to more bold and hazardous enterprises in the States and Territories.

"It is Northern Abolitionists, scores of whom are here in the South in disguise, who stir up our slaves to these acts of murder and violence. Some of them are filling our pulpits—some occupying high positions in our colleges—some editing political and religious newspapers—some practicing medicine—some selling goods—and some *stealing* through the country as secret agents of Abolition societies, enticing negroes to run away. These scoundrels ought to be lynched, rode upon rails, and in many instances hung!

* * * * * *

It is my purpose to spend this coming Winter in the principal cities of the South lecturing upon the subject of Slavery, the morality of the North—contrasting the condition of free persons of color in the Free States with that of the slaves in the South. In the Spring I propose visiting the New England States, and repeating the same lectures. In other words, I propose to go among you as a *Southern missionary,* to enlighten your benighted Free Soil population on the subject of slavery. I look upon the cities and towns of the New England States, and of the northwestern States, as opening a wider and more inviting field, at this time, for faithful missionary labors than Hindostan, Siam, Ceylon, China or western Africa! In addition to your wicked and rebellious course upon the Slavery question, you have forsaken the true God and the Christian religion, and gone off after spiritualism, Fanny Wrightism, Fourierism, Mormonism, Abolitionism, Devilism, and the hundred-and-oneisms so spontaneously produced by New England soil!

I hope, gentlemen, you will do me the favor to publish this hasty-written letter, and your Black Republican associates the kindness to let them know I am coming. They may wish to muster up one of your Beecher's or Parker's to reply to me. I will divide time with any one of your *pious* freedom-shriekers. Respectfully, &c.,

W. G. BROWNLOW.

Sept. 12, 1857. Editor of the Knoxville *Whig.*

A DEMOCRAT WHO HAS CHANGED HIS OPINION.

Mr. S. S. Cox is the Democratic successor in Congress of Sam. Galloway, from the Franklin District, in this state, and is now very busy stumping for the election of the slaveholding Democratic candidates. Though reputed to be a man of talent he is not above the meanness of his party, in striving to secure success by base appeals to the negro hating prejudice of the people. This indeed seems to be the staple article of the Democrats in this campaign; and they occasion their opponents a world of trouble in refuting their slanders which affirm that Republicans believe in the equality of the negro and that the cardinal object of their party is to secure to colored men the elective franchise. Mr. Cox who is now busy relating these falsehoods, concerning the Republicans, some years since wrote a book called "The Buckeye Abroad," in which he upheld what he now denounces, and charges upon the Republicans, namely, that "all distinctions of caste are odious". While at Rome Mr. Cox became enamored of "a plain unquestioned African Priest". Speaking of certain Catholic ceremonials at the cathedral of St. Peter he says:

They, bowing, kissing the hand, and as I was informed, the diamond brilliant upon the Pope's finger, as a token of reverence. An inferior order prostrate themselves, and tip their labia at the shoe of his Holiness, upon which is a cross of silver.—In the meantime seraphic music from the Pope's select choir ravishes the ear, while the incense titillates the nose. Soon there arises in this chamber of theatrical glitter, A PLAIN UNQUESTIONED AFRICAN, and he utters a sermon in facile Latinity with graceful manner. His dark hand gestured harmoniously with the rotund periods, and his SWART VISAGE BEAMED WITH A HIGH ORDER OF INTELLIGENCE. He was an Abyssinian.

"What a commentary was here upon our AMERICAN PREJUDICES. The head of the great Catholic Church was surrounded by the expert scholars of the age, LISTENING TO THE ELOQUENCE OF THE DESPISED NEGRO, AND THEREBY ILLUSTRATING TO THE WORLD THE COMMON BOND OF BROTHERHOOD WHICH BINDS THE HUMAN RACE. I confess that at first it seemed to me a sort of theatrical mummery, but being familiar with such admixtures of society.—BUT ON REFLECTION I DISCERNED IN IT THE SAME INFLUENCE WHICH, DURING THE DARK AGES, CONFERRED SUCH INESTIMABLE BLESSINGS ON MANKIND."

On page 134 of this book he says: "History records that from the time when the barbarians overran the Western Empire at the time of the revival of letters, the influence of the Church of Rome had been generally favorable to science, to civilization, and to good government. Why? Because her system held then as it holds, now, ALL DISTINCTIONS OF CASTE AS ODIOUS. She regards no man, BOND OR FREE, WHITE OR BLACK, AS DISQUALIFIED FOR THE PRIESTHOOD * * * * * The sermon of the Abyssinian, in beautiful print, was distributed at the door. I bring one home as a trophy and as a souvenir *of a great truth which Americans are prone to deny or contemn.*"

ALEXANDER CAMPBELLISM—SLAVERY AND THE FUGITIVE LAW.

In the Millennial Harbinger of 1851, were published some articles from the pen of the Editor, Alexander Campbell, on Slavery and the Fugitive Law. The extracts below illustrate them all.

In the No. for June, page 316-17 is the following:

"We may confidently say that the Gospel institution as clearly, as fully, and as authoritatively sanctions the relation of master and slave, as that of matrimony or civil or ecclesiastic polity; and that no Christian man can censure another Christian man, because he is a master and owns a man, any more than because he owns a wife, a son, or a daughter."

"No Christian man, *properly instructed in his duty, and allegiance to Jesus Christ,* can censure any man for being a master, and owning servants or slaves, any more than for hiring a day laborer."

In July, on the Fugitive Slave Law, page [illegible] he says:

"The first question I propound to myself on this subject, in sustaining my position, and to those who oppose it, is—*What does the Constitution of the United States itself require of me and of them, as citizens of the United States, in reference to American Slavery?* To which I answer, in the words of the Constitution—"*No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein be discharged from such service or labor,* BUT SHALL BE DELIVERED UP, *on the claim of the party to whom such service or labor shall be due.*" This is not the statute of *ninety three* nor of *fifty-one,* but the *Constitution of the United States.* Every officer in this government is sworn to support it. Every naturalized citizen of the United States is sworn to support it. *I am sworn to support it;* and it is presumable that every *natural born citizen* of the United States is religiously and morally bound to support it.

How, then, can any enlightened American citizen, native or naturalized, be held guiltless by the Judge of all, of perjury, or of rebellion, while endeavoring to prevent a fellow-citizen of another State from recovering one "held to his service by the laws" of his own State, under the sanction of the Constitution of the United States, which he is most solemnly bound to sustain?

PUTNAM'S MONTHLY AND ABOLITIONISM.—The friends of slavery have been rejoicing that Putnam's Monthly had proved a failure because of its comparatively independent course on the question of slavery having in various articles ventured a discussion of some questions incidental to the subject. In reply to the statements of this class of papers, the New York Evening Post says:

S. P. Putnam announces that *Putnam's Monthly,* when he sold it, was paying a handsome profit. We understand that there has never been a moment when it has not paid a handsome profit—near $6,000 per annum—and the failure of its proprietors has been owing to their book publishing, and not at all to the *Monthly.* Would it not be quite as well for those editors, who are making a text out of the history of *Putnam,* from which to preach Pro-Slavery sermons, to first get at the facts of the matter? Or would that spoil the sermons?

A SEQUAL TO A TRAGEDY.—We learn from the Cincinnati Gazette that Mr. Speer Ferguson, a wealthy and highly respected citizen of Covington Kentucky, stands indicted for enticing slaves to escape.

The charge is to this effect, in part That "he did feloniously and clandestinely plot, contrive, solicit, and have stealthy and secret assignations and consultations and interviews, as well by night as day, in out-houses, stables, and other secret and remote places, with a certain negro man commonly called Irwin, a slave, and the property of Charles A. Withers," &c. &c.; and did seduce the said negro away from his master, &c. The punishment for this offence is confinement in the Penitentiary for not less than two years: or it may be, by a law passed last year, for life. Mr. Ferguson was held to bail in $3,000, which he gave. Mr. James G. Arnold being his security. Major Harris, we understand, has been employed in his defence.

With the above indictment were two others against a free negro named Warner, charging the same offence, one with reference to Colonel Withers' negro; and the other with reference to Colonel Stevenson's negress, Jane.

The trial of these cases is not likely to take place this term of the Court.

These slaves are the man and wife who were so heroically defending themselves recently in Cincinnati, were taken back into Kentucky; the husband to die of the wounds he had received of the biped blood-hounds and his widowed wife the auction block as the only consolation which slavery deigns to offer. And now the Kentuckian who had the humanity to direct them towards a land of freedom, is for this very simple act of humanity to be sent to the penitentiary for life if he shall be deemed to have committed this act. Such is the law of Kentucky. And Ohio is very little better. For this man received his murderous wound on free soil and no inquiry has ever been made into the facts of the case. The murderer is at large, a Federal officer and has since been busy arresting our senators, sheriffs and judges for the alleged crime of resisting the Fugitive Slave Law.

Ohio gives up the fugitive husband and wife without punishing the murderer; what has she to boast over Kentucky?

OUR CORRESPONDENTS.—We are greatly obliged to Mr. Pillsbury for his recent articles for the Bugle, and so we are sure, are also our readers. The article this week is especially worthy the attention of all. It gives at once concisely and clearly a view of the wisely directed and successful energy of the slaveholders in attaining their ends, in humiliating contrast with the indifference, stolidity and submission of the people of the North. Its terse review of the past, presents an unanswerable exposure of the foolish expedients of the mistaken and half hearted, friends of freedom, to postpone or get rid of the evils of slavery without a direct grapple with the monster. Anything that can be said or done to awaken the people to the folly of this continued shrinking of responsibility, and stimulate them to the actual conflict which must some time come, is just what is wanted now.—Delay but augments the difficulty and danger.

"C. L. M." is again heartily welcome to our columns. It is so long since we have heard from her that we were beginning to fear she had forgotten the Bugle. Her poetry has genuine merit, which might win for her popularity did she not choose to consecrate its influence to the outcast and identify herself with his vilified and hated friends.

CONOTTON, Harrison Co. O.
September 17th, 1857.

FRIEND ROBINSON: When I left Salem, to commence my labors for the season in the great field of Anti-Slavery agitation, I was requested by our general Agent, Mrs Foster, to report semi-monthly to the Bugle, our success, and to note particularly any thing in reference to our enterprise, which would interest its readers. In compliance with that request, and without further preface I will proceed to give you an account of our journeyings to this time.

You will remember that the first appointment which Mr. Foss and myself, were called upon to meet, was at Georgetown, some ten or twelve miles from Salem. One of the Mr. Whinery's took the trouble of finding a conveyance for us, to and from Salem, and then we were most hospitably entertained at their home. This family composed of the Father and Mother, and two sons of middle age are in heart and soul Anti slavery.—The parents were Friends, and it is evident to the observer, that they have never departed from the truths which the Friends advocated in the time of Fox and Penn, and others cotemporary with them. Their home is situated in a beautiful place surrounded by the most luxurious Orchards, laden with most abundant fruits. I think it would have been easy to have gathered, at that time, the 8th of Sept. ten bushels of fair fresh cherries a sight strange enough to a New England eye—but I must not dwell too long on the beauties and bounties of Nature, but come to the description of the meeting—it was held in the Town-house on Tuesday evening the 8th. The audience was large in number and from its size I hoped much—but I am free to say I have never attempted to speak to an audience, where so little effect was produced. Mr. Foss made one of his most earnest speeches. I looked for feeling but I could not find it, surely I said, you will at least be *angry* when you are denounced as evil doers, but not so; their countenances were blank. When I took the platform I tried with all the powers of my nature to act upon their sympathies. I told them stories of the wrongs and outrages growing out of the system of slavery, but 'twas to all appearance vain, few seemed to comprehend me. There was considerable noise outside the doors, and evidently a strong desire to disturb us, but the audience was too stoical to be effected either by good or evil, and so we came away unharmed in body, but saddened at heart.

The following evening we met an appointment which was made for us at New Garden. Here we were admitted into the church of the United Brethren, a goodly number were present, made up of persons, who could both think and feel.—We had difficulty in revealing both the reason and the conscience, and I doubt not some good was done. I am however obliged to say that there was a company outside that Church, whose baseness was too deep to be painted on paper. Their vulgarity and obscenity surpassed any thing that has ever come under my observation, and reminded me of scenes which had been related to me by the Pioneers, who preached the anti-slavery gospel, twenty five years ago. Our collection at Georgetown was 30 cents; at New Garden $1,50 but it should be said in justice to both places, they were taken by surprise, not expecting to be called upon they were unprepared.

Our next meeting was at Uhricheville, Tuscarawas Co. where we were accompanied by Mr. John M. Holmes of Connotton one of the most earnest and energetic workers I have ever met; he works with a will and he effects his purpose. At Uhricheville, we were entertained, by Mr. and Mrs. Redfild who made us welcome to the choicest comforts of their beautiful home. Mr. Redfild has been a prominent Republican, but has become fully convinced of the fallacy and foolishness of talking Abolitionism, and voting to help sustain the Slaveholder in his iniquitous practices. In this village there are two churches both were unoccupied at at the time of our meetings, Saturday evening and Sunday afternoon and evening—but they could not be obtained for our use. How long will piles of brick and Mortar, wood and lime be more sacred, than the soul of man? Our good friend Mr. Redfield, seemed to be rather fearful that we should fail in obtaining an audience—the weather was exceedingly warm, the hall which was secured for our use, very uncomfortable in its construction, and added to these obstacles, was the report industriously circulated that we were Infidels—but we felt that we should be heard by some, and through them we might reach others, and so advance our work—"the emancipation of the slave." Judge of our surprise to find the Hall filled, on the occasion of our first meeting and densely packed on Sunday. Mr. Foss' strong and bold assertions brought out considerable opposition. The speech in favor of the church, savored a little of vulgarity, but I think the *maker* of the speech, was in the end, ashamed of his own *weapons*, and will hardly attempt to use them again in such a cause. Our meetings in this place were most successful. The impression left upon the people good, and I think we may hereafter reckon upon Uhricheville, as one of strong posts in Ohio. The collection amounted to some twelve dollars, and three or four subscribers to the Bugle were obtained. When the time of our departure arrived, Mr. Redfield sent us on our way at an expense of some two or three dollars. May he be blest in labors of love, by a consciousness, that he is doing good, such a consciousness is the richest reward.

From Uhricheville, we went to Tippacanoe a place, which to my eye, had less attraction, than almost any other, I ever visited. The locality is very unhealthy, stagnant water is its principal decoration the houses are antiquated and miserably shabbily, the chief surroundings, are various kinds of dirt. The women looked careworn and sick, the children untidy, and neglected. The men looked as a general thing too intelligent and sensible to remain in such a locality. I wonder that any one should make to themselves a home in Tippacanoe; but what of an anti slavery meeting in that place? strange to say 'twas good. The "True Weslyans" have a house here which was granted to us with right good will. The Minister attended the Meeting encouraging us by his presence and his sympathy, our good friend Holmes spent the day in stirring up the people and when the hour came, the house was full. The most earnest attention was given to our words. No one attempted to obstruct our path, save one woman, who gloried in the name of *Democrat*.—Poor creature she little knows to what a depth of degradation she has fallen. The ignorance of some of my own sex, in this region is appalling. Reform! idle not a moment I pray you, there is so much to be done, that rest is surely sin. Our collection in this place was about three, dollars, beside the friends paid our bill at the Hotel, and a Mr. Jenkins, at a great inconvenience to himself, took us with his team to our next point of destination. There was not a carriage in that whole town to be obtained, and so we were very glad to take seats in a lumber wagon, Mr. Jenkins managed to take us without accident to Deersville, over the worst roads, that I have seen for many years, the hills were fearful, and the call for the workmans spade was written on nearly every foot of road, over which we passed. At Deersville, we were welcomed to the home of Smith, a member of the "Free Presbyterian Church," Mr. and Mrs. Simonton who were of the same family, also treated us with great kindness. In Deersville are churches, Presbyterian Methodist and Wesleyan, not one of which could be obtained for an Anti-slavery Meeting. Infidelity! Infidelity! was the cry, and even Mr. Smith was called in question, for entertaining Heretics. A Harness makers shop was opened for our use, rough seats were constructed, and at half past seven, we were in attendance, the house was literally jammed, Mr. Holmes, ever ready and true, sung an anti-slavery song and then our friend Foss poured out out upon that people, a speech which took root, and which shall yield an abundant harvest. I said what was given me to say, with earnestness, and I trust it took effect. Those persons who were instrumental in shutting us out of the churches, were evidently disturbed. That the people would come out in such numbers to to hear a *woman*, after they had decided, that such a woman was an Infidel, was something so unexpected, that they were utterly confounded. Our collection was not large, but we are glad to obtain small amounts. We shall probably obtain more, if a second meeting is held. We are now at Mr. Holmes own home, one of the most picturesque and beautiful spots which I have yet seen in Ohio. The sun is scorching hot, but we are sheltered from its direct rays, by the most ample, and beautiful shade trees, surrounding the house. Mr. and Mrs. Holmes are carefully supplying our every physical want—sunshine is brought to our hearts by the merry carolling of their beautiful and interesting children. To day we rest, and tonight we speak again. May the good cause prosper.

Yours truly,
LUCY N. COLEMAN.

We commend the following earnest words to our young readers from one of their number.

WHAT CAN I DO FOR THE SLAVE?

My youthful brothers and sisters, many of you, with myself have often asked this earnest and serious question; and through the songs of humanity which echo forth from the slave's friendly trumpet—our excellent Bugle—I would speak to you a few words of encouragement. I need not paint for you the painful picture of the slaves' agonizing sufferings, for this sad painting has, with all its shades of gloom been drawn by touching pathos and filled your hearts with sympathy—yes with sympathy our hearts beat for the slave, but ah! too often we settle carelessly down amidst the enjoyments of our own blessings and whisper to ourselves (we are ashamed to speak it aloud) "I can do naught for the slave". We call ourselves anti-slavery, but we do not take into earnest consideration, the great question, "What are the best means for its abolition?" Now while many of our Garrisonian friends are in the lecturing field, it is a favorable time to investigate this subject, as we gaze upon their lofty brows, we find many of them were silvery locks which tell us that ere long they will end their mission here, waft home to receive their reward and leave in our hands and hearts the glorious work they have so nobly been carrying forward Let us prepare to feel deeply this responsibility—gird on the armor of truth and go forth to labor for the slave. Let our party feeling sway us; let us ask is not the encouragement of disunion principles the wisdom and the duty of every truly anti-slavery heart? If so, then it is time we were discussing the subject of disunion more earnestly in our Lyceums, and in answer to the question.—"What can I do for the slave?" we may reply—give as large donations as possible to the Western, or the American Anti-Slavery Society.

Another way in which we may labor for freedom is to seek the cause of slavery and endeavor to remove it. Slavery like every other evil is caused by an abusive developement of that which is good.

God has bestowed upon man a will or ruling power, and this power tyranically cultivated is one cause of slavery, let us endeavor to guide this will by truth and gentleness—let us shed around us an influence of love, and then will we truly labor for freedom, for we will still behold "man's inhumanity to man", will still witness man, a tyrant over his brother until his heart is filled with universal love.

Come my youthful brothers and sisters, let us work as true men and women in this most glorious of all reforms—*Human Freedom.*

SALLIE BONSALL.

MOUNT HOPE, Sept. 1857.

OBITUARY.

DIED.—On the 17th inst., at his residence, Green township, Mahoning county, of paralysis or palsy, DAVID SCHOLFIELD, aged 79 years.

The deceased was among the pioneer settlers in this part of the country, having emigrated here more than a half a century ago, when this was a wilderness, and only inhabited by the wild beasts and Indians. He was nearly all his life a member of the society of Friends—was much respected by all who knew him, and died as he lived, at peace with all mankind.

"MAKING A PINT."—One of the Locofoco orators in this county made a speech the other day in one of our rural precincts. He came at last to the Dred Scott decision. "Now, (says he) fellow-Democrats, I want you to pay particular attention to me just now, for I'm going to make a pint; and it is this: that a nigger ain't as good as a white man. That's my pint, do you see?" They seed.

That too is the Republican "pint" if we may believe the disclosures of the organs of the party.

Miscellaneous Summary.

COLUMBIANA COUNTY FAIR.—The Annual Agricultural Fair for this county will be held at New Lisbon, on the 28th, 29th and 30th, inst.,

There will doubtless be a fine display of all farming products.

We notice that in addition to the premiums offered by the Board, that a number of young men have contributed for the purchase of a silk dress, worth $15, to be awarded to the young lady who will present at the Fair the *best two loaves of bread* of her own baking, and of a splendid shawl, worth $10, to be awarded to the young lady who produces the second best two *loaves of bread.*

MINNESOTA.—THE NEW CONSTITUTION.—CAVALRY FIGHT WITH INDIANS.—The St. Paul papers furnish the gratifying news that the final work of the two Conventions has been accomplished. One Constitution has been agreed upon—the members of the Republican wing signing the Constitution with St. A. D. Balcombe, and atested by L. A. Babcock as Secretary. Another exact copy of the Constitution was signed by the members of the democratic wing, with H. H. Sibley as President, and J. J. Noah as Secretary. The presidents of both conventions returned their thanks to the respective bodies over which they had the honor to preside.—The Republican Convention was wound up with an appropriate prayer, by the Rev. Mr. Phelps.—Both conventions adjourned *sine die*, about 5 o'clock on Saturday.

The second article of the Bill of Rights reads thus:

"No member of this state shall be disfranchised or deprived of any of the rights or privileges secured to any citizen thereof, unless by the law of the land, or the judgement of his peers. There shall be neither slavery nor involuntary servitude in the state otherwise than in the punishment of crime, whereof the party shall have been duly convicted."

Both the democratic and Republican newspapers appear to be perfectly suited with the constitution, and unless the democratic journals pursue the same course there that the same class of papers did in this state, there will be little or no opposition to it. It is a fair instrument, creditable to the liberality of the Republicans who drafted it. It is to be submitted to the people on the 2d Tuesday of October.

THE ELECTION LAW.—The election law of Ohio as changed by the Legislature, now requires a residence of thirty days in the county and twenty days in the township, to constitute a legal voter. The penalty for violation is an imprisonment not to exceed six nor be less than one month! A person going from one county to another and voting, subjects himself to imprisonment in the Penitentiary. Terms not to exceed six years nor less than one.

VERMONT.—The following is published as the official summing up of the recent State election. The returns are not given in detail:

FOR GOVERNOR.

Ryland Fletcher, (Rep.)		25,675
Henry Kayes, (Dem.)	12,014	
Scattering.	220	
		12,234
Fletcher's majority		13,441

The Senate consists of thirty members, and is unanimously Republican.

The house of Representatives will consist 189 Republicans and 38 opposition members.

COST OF THE NATIONAL CAPITOL.—The Capitol at Washington ought to be a very handsome building when completed, if we are to judge by its cost. The various appropriations for its extention merely from september 30, 1851, amount to $4,325,000 and to complete this portion of the work it is estimated that $1,185,183 more will be required—making in all $5,510,183. The estimate for a new dome is $1,500,000, which added to the last named sum, makes $7,010,183. The cost of the old building and grounds is reckoned at $3,000,000; so that the entire cost of the Capitol when all the improvements now in progress are completed, will be above *ten millions of dollars.*

— Passmore Williamson has brought a suit in the Supreme Court of Pensylvania against Chief Justice Lewis. It is a civil action to recover the penalty of three hundred pounds, under an old act of Assembly, for the refusal of the Chief Justice to issue a writ of habeas corpus to relieve Williamson from prison, where he had been commited by Judge Kane' for contempt of Court, in the matter of the Wheeler slave case' inthe summer of 1855. Mr. Hopper appears for Williamson, and St. George T. Campbell for Judge Lewis. The action of Judge Lewis in refusing the writ was the judgment of a majority of the Court, which decided that they could not go behind the face of the record presented to them, and that the matter was under the jurisdiction of the United States District Court.

FREE EMIGRATION TO VIRGINIA.—The inhabitants of Guyandott, Cabell county, Virginia, have been making themselves very uneasy at the prospect of settlers from the free states taking advantage of Mr. Eli Thayer,s emigration scheme to buy land in their vicinity. At a recent meeting they passed some very beligerent resolutions, of which the following are the most important:

"*First*—That should the said Eli Thayer or his confederates, or any other person or persons, coming among us with the purpose, either direct or contingent immediate or eventual, of raising any anti slavery agitation, in any manner, shape or form, whether in open or palpable violation of the Constitution and the laws, or should seek insidiously to disguise their object behind the forms of these we shall take such decisive and positive correction of the evil into our own hands as will prove a salutary lesson to such men for the future.

"*Second*—That this correction will not be delayed until the evil shall have taken root, but will be applied upon its first appearance, and we advise those whom it concerns to take heed accordingly."

SOME RESOURCES.—The Kanawha (Va.) Star, commenting upon the value of the cannel coal of Western Virginia for the production of oil, gives the following figures:

"Let us estimate this cannel coal field of western Virginia at two gallons per bushel, and the result is 1,672,704,000,000 gallons—oil enough, we should think, to grease and light the globe; and certainly much more than ever swam in all the whales since Jona's time. The value of 1,672,704,000,000 gallons of oil at the present market price of sixty cents per gallon, would amount to $1,005,622,400,000.

A *rather* large sum that! if Thayer & Co. could obtain it all for capitol to start upon' we reckon they might buy up the "Old Dominion," and not miss the draft. By the way, Captain Star could you tell us how old a man would be who should have accomplished the feat of counting the little sum you speak of.

Wonder whether the luminosity of Virginia politicians is attributable to the oily and gaseous substratum upon which they have so long been *lying?*—*New Orleans Bulletin.*

QUEEN VICTORIA is the first sovereign of England that has visited Cherbourg since the time that Normandy belonged to Great Britian. The last English monarch seen under the walls of Cherbourg was Henry V., in 1420.

CARRYING OUT JUDGE TANEY'S DECISION.—*The Harrodsburgh* (Ky.) *Transcript* says that Julius Jenkins killed a negro man in Mercer County a few days since, on account of his refusal to pay him a debt of 75 cents. The murderer then rode off unmolested.

PAYNE'S CHIEF SHAM.—The Cleveland *Leader* says that Payne declared, "to take the negro from Africa and enslave him in the South, was *an act of humanity*, inasmuch as he was thereby *brought under the influence* of CHRISTIANITY and CIVILIZATION!!"

This is the great sham of all such men. it follows, of course, that the more negroes we can bring from Africa, and make slaves of, the better! The Southern Convention passed a resolution in favor of the Slave trade; and Payne is supporting it in Ohio. That is right. Let the Sham Democracy take their seats in the car where they belong.—*State Journal.*

TREASURERS REPORT.

In addition to the moneys reported last week which report was made out in the Treasurers absence, the following items have been received:

Asa Davis' Estate,	$70,00
Benj. Brannan,	5,00
Benj. Snode,	2,50
R. & S. Haines,	2,50
A. Friend,	5,00
Joseph McClure,	1,00
Joseph T. Pugh,	2,50
M. Gilland,	5,00
Lydia Irish,	1,25
Collection at Marlboro,	6,07
John Wetmore,	5,00
Minerva Wetmore,	2,50
Canfield Collection,	82
S. Hansen,	1,00
Simeon Sharp,	2,00
E. J. Gibbons,	1,00
Alfred White,	1,00
Isaac Brooke,	5,00
Pierce Garretson,	5,00
David Galbreath,	10,00
Chessman Miller,	5,00
James Ball,	1,00
Lucy Fawcett.	1,00

All person who have paid money to the agents of the society, and do not find it acknowledged, will please notify the Treasurer immediately.

J. M'MILLAN, *Treasurer.*

Receipts for the Bugle for the week ending Sept. 24.

Jesse W. Thompson, Sandy,	$1,00 620
W. S. Drake, East Randolph,	2,00 657
Maria Dawson, Canfield,	1,50 674
J. Truesdale, "	75 648
Martha H. Cowles, Austinburg,	1,50 681
Joseph Shinn, Patmos,	1,50 676
John Allen, New Waterford,	1,00 655
W. C. H. White, Emmet,	1,50 675
Elizabeth Townsend, New Brighton,	1,50 675
Lydia Irish, "	1,50 676
Milo A. Townsend, "	1,50 675
T. T. Simonton, Deersville,	75 649
R. Pettis & Son, "	1,50 675
C. A. Arkle, "	2,00 643
P. C. Morris, Mt. Union,	50 640
Mary Ann B. Skinner, Ravenna,	1,00 656
Wm. Edgar, Athens,	1,50 685
Wm. S. Edgar, "	1,40 675

SALEM ANTI-SLAVERY FAIR.

The Ladies of Salem and its vicinity will hold their annual Fair at the Town Hall in Salem during the Christmas holidays.

Will not the friends of the Slave in our own State and the West, unmindful for a time of their own cares and sufferings however great, remember and labor for those whose bodies and spirits are crushed beneath the awful, weight of American Slavery in this country. The only hope for the Slave hangs upon the continued individual efforts of Abolitionists. Let us, then, once more rally for the rights of the Slave, giving and laboring; with Justice and Truth for our watchword and our motto.

JOSEPHINE S. GRIFFING,
J. ELIZABETH JONES,
ANN PEARSON,
LAURA BARNABY,
JANE M. TRESCOTT,
HARRIET WHINERY,
ELIZABETH LEASE,
SARAH BOWN,
A. B. DEMING,
ELIZABETH P. VICKERS,
MARY NORRIS,
SARAH N. McMILLAN,
ELIZABETH McMILLAN,
EMILY ROBINSON.

ATI SLAVRY MEETINGS AND CONVENTIONS.

MOGADORE.

Saturday and Sunday, 26th and 27th.

Speakers—S. S. and A. K. Foster and B. S. Jones.

HIRAM—PORTAGE CO.

Saturday and Sunday 26th and 27th.

Speakers—Parker Pillsbury and C. L. and S. P. Remond.

PARKMAN.

Saturday and Sunday, October 3d and 4th.

NEW LYME.

Saturday and Sunday October 10th and 11th.

WEST ANDOVER.

Saturday and Sunday October 17th and 18th.

We will hereafter inform the Friends of Parkman, New Lyme and Andover of the speakers they may expect to attend the conventions in those places.

Dr. A. Brooke will also be in attendance upon several of these conventions and will make arrangements for other meetings in their vicinity so far as practicable, at the request of friends.

OHIO YEARLY MEETING OF FRIENDS OF HUMAN PROGRESS.

The next Ohio Yearly Meeting of the Friends of Human Progress, will be held at Salem Ohio, commencing the 3d of October 1857 at eleven o'clock and will probably continue three days.

All persons without regard to Creeds, Sects, Color, Sex, locality or condition, are invited to meet together on this occasion, with a view to discuss and promote any moral, theological or temporal interests of the human race, and to assist in developing whatever will Elevate Humanity.

On behalf of the committee.

Benj. S. Jones,	Esther Harris,
James Barnaby,	Mary Griffith,
Samuel Myers,	Josephine Griffing,
Isaac Trescott,	Robert Hillis.

CALL FOR THE DISUNION CONVENTION.

The question has been asked, 'How many names are wanted to this Call?' Just as many, dear friend, as you can, by any possibility of exertion, obtain. Go far and wide, to every man and woman, and those who see the necessity of the Convention will sign the Call without any argument; others will need to be enlightened. You cannot do better service to the cause of the slave, and of the whole country, than in this work. Pray do not delay, and spare no expense of either time or money in making this Call a loud one.

CALL FOR A NORTHERN CONVENTION.

Whereas, it must be obvious to all, that the American Union is constantly becoming more and more divided, by Slavery, into two distinct and antagonistic nations, between whom harmony is impossible, and even ordinary intercourse is becoming dangerous;

And, whereas, Slavery has now gained entire control over the three branches of our National Government, Executive, Judiciary, and Legislative; has so interpreted the Constitution as to deny the right of Congress to establish freedom even in the territories, and by the same process has removed all legal protection from a large portion of the people of the free States, and has inflicted, at many times and places, outrages far greater than those which our fathers rose in arms to repel;

And, whereas, there seems no probability that the future will, in these respects be different from the past, under existing State relations;

The undersigned respectfully invite their fellow citizens of the Free States to meet in Convention, at ———————, in October, 1857, to consider the practicability, probability, and expediency of a separation of the Free and Slave States, to take such other measures as the condition of the times may require.

LEGAL VOTERS | OTHER PERSONS

MICHIGAN YEARLY MEETING.

THE MICHIGAN YEARLY MEETING of the Friends of Human Progress will convene at Battle Creek, commencing at half past 10 o'clock, on Saturday, the 10th of October, 1857, and continuing, by adjournment, for three days or more, as may be thought expedient.

This Association has no cherished creeds or theological opinions to promulgate or defend, but disclaiming all ecclesiastical authority, they "seek not uniformity of belief in theological affairs," "but cherishing and encouraging whatever tends to elevate and condemning and discouraging whatever tends to degrade,"—they would meet on the broad and universal platform of the "Fatherhood of God and the Brotherhood of man," fearing not for truth, so long as our platform is free—would invite the co-operation of all who recognize the equal rights and brotherhood of the human family, without regard to sex, color or condition, and who acknowledge the duty of illustrating their faith in God by lives of personal purity and deeds of practical righteousness.

We therefore invite all sincere seekers after truth, who may be attracted by the principles of our organization, and who, weary of the strifes and perplexities which bewilder and stupefy the popular sectarians of our day, are looking for a higher and and more practical manifestation of the religious sentiment, to meet at the time and place above specified, and give the benefit of their counsel. Let us join our hearts and hands for a feast of love and good will, in order more effectually to combat the giant wrongs and errors of the age.

J. P. AVERILL,
R. B. MERRITT,
E. C. MANCHESTER,
J. WALTON, JR.,
H. D. G. FULLER,
E. C. COCHRAN,
Executive Com.

Pittsburg, Fort Wayne & Chicago Railroad.

SUMMER ARRANGEMENT.

Until further notice, passenger trains will leave Pittsburgh and the following stations, for Cincinnati, St. Louis and Chicago daily, except Sundays, as follows, viz:

GOING WEST.	1ST. EXPRESS.	U.S. MAIL.	2D EXPRESS.
Leave Pittsburgh	2,50A.M.	9,40A.M.	2,15P.M.
" Enon	*4,26 "	*11,30 "	*4,19 "
" Palestine		*11,45 "	
" N. Wat'rf'rd		*12,01 P.M.	
" Columbiana		*12,16 "	*5,00†
" Franklin		*12,33†"	
" Salem	*5,22 "	*12,46 "	*523,
" Damascus		* 1,01†"	
" Smithfield		* 1,11†"	
" Alliance	5,50	1,25	5,54 "
" Crestline	8,26	6,17	10,30P.M.

GOING EAST.	2D EXPRESS.	U.S. MAIL.	1ST EXPRESS
Leave Chicago		10,00P.M.	7,15A.M.
" Laporte		12,55A.M.	3,40P.M.
" Ft. Wayne		‖ 5,45A.M.	‖3,40 "
" Forest		9,53 "	8,20 "
" Crestline,		‖11,45 "	‖10,17 "
" Alliance	‖ 4,10P.M.	‖ 9,29 "	‖ 2,36A.M.
" Smithfield	‖ 4,22†"	‖ 9,33†"	2,48†"
" Damascus	‖ 4,28†"	‖ 9,40†"	2,55 "
" Salem	‖ 4,40 "	‖ 9,53 "	‖ 3,07 "
" Franklin	4,48 "	‖10,03†"	3,16†"
" Col'biana	‖ 5,00 "	‖10,19 "	‖ 3,30 "
" N.Wat'rf'rd	5,12	‖10,31 "	3,42 "
" Palestine	‖ 5,24†"	‖10,44 "	3,54 "
" Enon	‖ 5,37 "	‖10,57 "	‖ 4,10 "
Arrive Pittsb'rg	7,34 "	1,00P.M.	6,00 "

* Or on arrival of train from Pittsburgh.
‖ Or on arrival of train from Chicago.
† Denotes flag Stations.

J. H. MOORE, Superintendent.

June 1st, 1857.

A VALUABLE

Farm for Sale.

The subscriber will sell the Farm on which he now resides in Butler Township, Columbiana county, Ohio, three miles south-west of Salem, on the Georgetown road joining lands of Robert Patterson, Edward Holloway and others; containing

93 Acres of Excellent Land,

with a good House, Barn, Wagon-house, and all the necessary out-buildings; two Orchards of choice fruit, four Wells, and a good Spring; all under good fence.

☞ The above described Farm will be sold at a bargain; any one wishing to purchase will please call on the subscriber residing on the premises.

ALEXANDER RUSSEL.

Salem, Sept 21, 1857.—3w.

REPRESENTATIVE WOMEN.

JUST PUBLISHED.

BY WM. C. NELL, 21 CORNHILL.

This magnificent group includes the portraits of

LUCRETIA MOTT,
MARIA WESTON CHAPMAN,
ABBY KELLEY FOSTER,
LYDIA MARIA CHILD,
HARRIET BEECHER STOWE,
LUCY STONE,
ANTOINETTE L. BROWN,

and is executed in that elaborate style and finish which have won so signal a fame for the artist, Leopold Grozelier. Price $1,00.

Copies will be sent to any part of the United States, by mail, free of postage, and in a safe manner, at the above price.

EAGLEWOOD SCHOOL.

ADDRESS

THEODORE D. WELD, Principal,

Perth Amboy, New Jersey.

Botanic Medicine,

HIGH-STREET, SALEM OHIO.

MRS. C. L. CHURCH, takes this method of informing her friends, and the public, that she has permanently located on the North side of High-st., between the Canfield road and Lundy-st., where she intends keeping a general assortment of BOTANIC MEDICINES, carefully prepared by herself and warranted free of all deleterious substances.

Salem, Ohio, April 10, 1856.

VARIETY STORE.

The subscribers take pleasure in informing their customers and the public generally that they have just received a lot of

New Goods.

Such as Book Muslin and Handkerchiefs, Bobinet, Shetland Wool, Tarlton Muslin, Shirt Bosoms and Collars, Silk, Silk Fringe, White and Figured Pocket Handkerchiefs of all sizes, Ribbons, Silk Floss, Embroidering and Sewing Silk, Swiss Edging & Inserting;

French Corsets, Thread Lace, Swiss and Cambric Flouncing, Lace, Infant Waists, White and Colored Skirts, Swiss Sleeves, Fancy Colored French, Mourning, Needle Worked and Friends Collars, Boys Collars, Linen Handed Collars, Ladies Gauntletts, Childrens Woolen Shirts, Ladies Wool Gaiters, Silk and Cotton Velvet, Colored and White Crotchet-Cotton, Moreantique, and Jasper Trimming, French Cord Binding, Tunic Belting, Silk Dress Fringe, Buttons, Scissors, Knives, Thimbles, Belt and Purse Clasps, Leather Belts, Chenell, Purse Bares and Rings, Sewing Birds, Floss silk, and Cotton, Ratan and Brass Hoops, Silk Trimming, Stockings, Colored and White, Cotton and Wool, of all Sizes; Gloves, of all kinds and sizes, Kid, Silk, Lisle Thread, Ringwood and Berlin, Needles, Pins, Tape, Combs, Brushes, Odd Fellows Gloves, Net Bracelets, Necklaces, Shirt Studs, Sleeve Buttons, Cravat Buckles, Beaded Purses, Pearl Port Monies and a great variety of other articles usually found in a Notion Store.

Thankful for past favors, we hope still to receive a liberal share of public patronage.

E. E. BARR & C. S. EVANS.

Four Doors West of Chessman & Wright's Drug Store, Main Street Salem, Ohio,

Sep. 7, 1857.

REMEMBER THAT

A. Bradfield

Has removed his HAT and CAP STORE, to the building one door west of James Brown's Grocery Store and immediately opposite the Butter Store; and would respectfully invite the attention of the Public to his New and Superior stock of *HATS and CAPS*, as he is now constantly receiving the Latest Improved Fall Styles. They will find it to their advantage to call and examine his stock before purchasing elsewhere, as they have been selected with the greatest care, his Stock is the Largest and most complete ever brought to the market; embracing every description of Plain and Fashionable Silk, Soft Fur Hungarian, Low and High Crown French Felt, and Ladies' Riding Hats, Friends' Otter, Muskrat, and Russia Brush, Children's, Fancy, Plain, Fur and Wool, and all Kinds, Colors, and Shapes, of Men's and Boys' Wool Hats.

☞ *His stock of Caps is superior to any ever brought to Salem,* embracing every description of Plain and Fancy Cloth, Silk and Cotton, Plush, Velvet and Mohair Caps.

☞ Any person wishing any article in his line cannot fail to be accomodated either in article or price.

☞ *REMEMBER THE PLACE, IMMEDIATELY OPPOSITE THE BUTTER STORE, SOUTH SIDE MAIN ST., SALEM, OHIO.* ☜

A. BRADFIELD.

Salem, September, 1857.

PRICES REDUCED.

In order to sell off my stock of Summer Goods, preparatory to fall trade; will, commence offering them at GREATLY REDUCED PRICES!! Therefore those wanting to purchase anything in the Dry Goods line, will be sure of getting *Good Bargains*; you will find among the Goods, good style Summer Lawn at 6¼ cts., per yard. Ginghams, 6¼ cts. Fine Lawns worth 25 cts., at 12 cts. Challey DeLanes, from 12½ to 25 cts., per yard, Figured Berages, only 12½ cts., a yard. White Brilliants, for 12½, worth 25 cts. A sord of Skeleton Skirts, also, a new article for Skirts, colored and white, Patent Skirts, lower than in Salem. Also, Ladies' elegant light gaiters, cheap!

Linen Table Damask, and Damask Table Cloths, very cheap. White Ingrained Diaper for Bed Quilts. Parasols and other articles AT COST. A LOT OF GOOD SILKS only 50 cts. a yard. A large assortment of *corsets*, cheaper than we have been selling them. *SUMMER CLOTHING* Ready Made Summer Clothing, cheap. Constantly on hand, Sugar, Molases, Coffee and Rice.—Also new style varnised Buckets, Tubs, &c.

WILL PAY CASH for butter, eggs, hides, wool and Pelts.

J. HEATON.

SALEM, O., August 8, 1857.

HARLEM SPRINGS,

Carroll County, Ohio. - - - - - - - - - - - 1857.

The Springs, having undergone thorough repairs, and their facilities for accommodation increased, are under the management of the undersigned, and are now open for the reception of visitors. No pains will be spared to make comfortable those who may favor us with their patronage. The rooms will be kept in the best order, and the tables furnished with the choicest selections.

☞ Guests who desire rooms for any considerable time would oblige the proprietor by addressing him a few days in advance of their arrival.

☞ Conveyances from Carrollton—which is accessible by railroad daily—to the Springs can be had at all times.

WILLIAM McCOY,
Proprietor.

June 6, 1857.

ENOS L. WOODS & CO.

Steam Engine Builders,

ALLIANCE, STARK COUNTY, OHIO

Engines of the best patterns built to order, on very reasonable terms.

June 21, 1856.—1y.

J. C. Whinery, D. D. S.,

Has removed his office to the corner of

MAIN AND BROADWAY,

SECOND STORY, (ENTRANCE FROM BROADWAY, AT THE SOUTH END OF THE BUILDING;) for the purpose of securing increased facilities for the practice of Dentistry.

He proposes to spare neither *pains nor expense* in keeping pace with the onward march of his Profession. His stock of DENTAL MATERIALS is selected by himself at the head of the market; and his past success, he trusts, has been *such* as to give assurance that full satisfaction will be given to those who may require his services.

☞ All operations WARRANTED.

Office hours from 8 A. M., 'till 6 P. M.

The United States Constitution and its

PRO-SLAVERY COMPROMISES.

The Constitution a Pro-Slavery Compact; or, Extracts from the Madison Papers, etc. Selected by WENDELL PHILLIPS. Third Edition, Enlarged. 12mo. 208 pages. Just published by the AMERICAN ANTI-SLAVERY SOCIETY, and for sale at 21 Cornhill, Boston. Also, at the Anti-Slavery Offices in New York and Philadelphia. Price, in cloth, 50 cts.; in thick paper covers, 37½.

October 18, 1856.

Copies of this work will be sent by mail on the receipt of its price and the amount of postage viz., forty-four cents for those in paper covers, sixty cents for those in cloth.

BLANK DEEDS, Mortgages, Judgment Notes, Executions and Summons for sale at this Office.

Miscellaneous.

For the Anti-Slavery Bugle.

ROSALIE.

BY O. L. M.

I.

Spare me great critic if you will
  If not strike: More than your applause
Or the world's either, is the thought
That I with earnest zeal have wrought,
Though with weak powers, in Freedom's cause.

But for that cause, my song had been
  Only the bird's that builds her nest,
A little, simple, careless air;
A song to lighten daily care,
  Or hush the babe upon my breast.

For like the birds I learned to sing
  Far from the city's ceaseless noise;
Learning to love the simple grace
Of Nature's sweet and kindly face;
  Content with humble cares and joys.

But when I heard the touching story
  Of the slaves life of wrong and toil;
My soul was filled with burning ire—
I longed with words of living fire
  This Nation's awful guilt to show.

And so I sang: Though small my skill,
  My heart at least was warm and true.—
Ye who have pity for the slave
Pray list awhile—your grace I crave;
  I have a tale for such as you.

II.

You know that bold adventurous band
  Of Pilgrims, that the Mayflower bore,
Across the stormy, wintry wave,
Stern, fearless men, and women brave;
  Seeking the wild New England shore.

Rocky that coast and stern that sky
  But their's were spirits brave and true;
With sinewy arms for honest toil—
Needing no Slave to till their soil,
  Strong as the mountain oak they grew.

And now from the Atlantic coast
  To California's golden strand,
The clanging forge, the buzzing mill
Attest the energy and skill
  Of the brave children of that band.

And every child that breaths that air
  However lowly his estate,
May taste of knowledge if he will;
Of the free stream may drink his fill
  And grow to manhood wise and great.

But far, far different was that race
  Who sought Virginia's sunny strand;
In luxury reared, and slothful ease,
They bore with them across the seas
  The pride of their ancestral land.

With love of grandeur, ease, and power,
But nobly scorning honest toil;
Deeming the sturdy Yankee race
A nation beggarly, and base,
  The fitting tillers of the soil.

Perchance this life of splendid show
  To you some gay romance hath seemed;
Trust me, there is a darker side
To all this pageantry and pride,
  Of which the world hath scarcely dreamed!

III.

Full fifty years have passed to-night
  Since in Dun Warren's princely Hall,
A hundred tapers shed their light
  Upon a lordly festival.

On maidens fair, and matrons proud,
  And knightly men, the radiance shone,
A courtly throng as ever bowed
  Before a royal monarch's throne.

And ever and anon the sound
  Of music shook the perfumed air
And the red wine went circling round;
  Youth, beauty, hope and joy, were there.

For from long sojurn o'er the wave
  Back to the Old Dominion's shore
Young, worshipped, beautiful, and brave,
  Dun Warren's heir had come once more.

Where e'er he moves gay beauty showers
  On him sweet smiles, and glances bright;
While like a sunbeam 'mid the flowers
  He glides, a form of joy and light!

But fairest, brightest who is she
  Who by his side so proudly stands?
His cousin, and his bride to be;
  Rich in Youth, Beauty, Slaves and lands.

Proud Julia; beautiful as proud,
  Amid those shining stars a sun!
A hundred hearts to her are bowed—
  Her spirit—only bows to one!

O happy pair! your pathway lies
  Through sheltered valleys, gay with flowers;
For every gift that men most prize
  Fair fortune on you kindly showers.

IV.

Sits the Lady Julia
  In her chamber fair,
Loose the unbound tresses
  Of her golden hair,
Sweeping in their brightness
  Shoulders white, and bare.

Gone the glittering jewels
  That an hour ago
Shone with purest radiance
  On her brow of snow,
The diamond's starry lustre,
  The ruby's sunset glow.

And the words that sweetly
  From her lips did fall,
When she stood the brightest
  In the festal Hall
'Mong her gay admirers;
  Now are turned to gall.

And the dark-eyed maiden
  Sadly standing there,
Binding up the tresses
  Of the Lady's hair,
Listens to her cruel words
  With a chill despair.

Beautiful Rosalie
  With her peerless brow,
With her dark eye's Lustre,
  And her warm cheeks glow;
O'er whose ripening beauty
  Raven tresses flow.

But, in vain the glory
  Of her matchless face;
Or that brighter, holier charm,
  The gentle spirit's grace;
What avail they? She was born
  Of the accursed race!

O my guilty country,
  Sending o'er the sea
Teachers to the Heathen,
  While thine own sons may be
Plunged in deeper night! But who
  Shall tell this truth to thee!

(*To be continued.*)

THE CAMEL EXPERIMENT

We are happy to learn, as we do from Mr. Beale's accompanying letter, that the experiment of using the camels as a beast of burden over our arid territories in Northwestern Texas and New Mexico is so nearly everything that could be wished. When the exactly-right breed shall have been procured, and one or two Turks or Arabs "to the manner born" induced to remain long enough to familiarize our people with their habits, complete success must be attained.

"El Paso, July 24, 1847.

"Sir: I have the honor to report my arrival at this place with the expedition under my command. Thus far we have progressed rapidly and without a single day's delay since leaving San Antonio.

"It gives me pleasure to report the entire success of the expedition with the camels, so far as I have tried it. Laboring under all the disadvantages arising out of the fact that we have not a single man who knows anything whatever of camels or how to pack them, we have nevertheless arrived here without accident, and, having used the camels every day with heavy packs, have fewer sore backs and disabled ones by far than would have been the case traveling with pack mules.—On starting I packed nearly seven hundred pounds on each camel, which I fear was too heavy a burden for the commencement of a long journey; they, however, packed it daily until that weight was reduced by our diurnal use of it as forage for our mules.

"I trust they may stand the remainder of the journey as well as they have thus far, and I see no reason whatever to doubt it. If they should, the experiment of their usefulness is demonstrated fully and it is to be hoped a larger number will be imported. For Indian scouts, with infantry companies, in countries as badly supplied with water as Texas and New Mexico, they would prove an invaluable aid, though those we have with us are not the valuable kind for burden, being all females, with three exceptions. The regular burden camel would make the same journey we have made, and in the same time, with 1,200 pounds as easily as these with half the weight.—I desire to call your attention particularly to the fact that they live and keep up on food rejected even by mules, and which grows in the greatest luxuriance in the most barren of our American deserts—the greese wood, a small bitter bush, useless for any purposes I have been able to discover except as being a valuable food of the camels.—Although they eat grass when staked out to it, if left to themselves they will instantly leave the best grama and browse greedily on bushes of any kind whatever in preference. I was told by the highest authority on leaving San Antonio that not one of them would ever see El Paso; that they would give out in the feet, &c. This prediction has not been verified by fact. The road from here to San Antonio is certainly the most terribly trying on unshod feet I have ever seen, consisting of sharp, coarse, irregular, flinty gravel, about the size of a pea and smaller, acting on the feet like a steel rasp. This is so true that I have not an unshod work mule or horse that is not lame, the feet having been unable to resist the grinding nature of the road. With the camels I have not to this time a single tender-footed animal. I attribute this not to much to the spongy gutta-percha like substance which forms the feet as to the singular regularity and perpendicular motion with which the foot is raised and put down. In horses and mules there is always more or less of slip, shuffle, friction, or sliding motion imparted to the foot by the action of the animal, but the camel lifts his foot clearly and perpendicularly from the ground, extends the leg, and replaces it squarely and flatly without the least shuffle or motion to create friction.

"They are the most docile, patient and easily managed creatures in the world, and infinitely more easily worked than mules. From personal observation of them I would rather undertake the management of twenty of them than five mules. In fact the camel gives no trouble whatever.—Kneeling down to recieve his load, it may be put on without hurry, at the convenience of the master, and the process of packing is infinitely easier than that of mule packing. These animals remain quietly on their knees till loaded. Contrast the lassoing, the blinding, the saddling, the pulling and hauling of ropes, the adjustment of the pack on an animal like the mule, flying round in all directions, to say nothing of the chance of a broken limb recieved from one of its numerous kicks, with the patient quiet of the camel, kneeling for its load. We have had them on this journey sometimes for twenty-six hours without water, exposed to a great degree of heat, the mercury standing at one hundred and four degrees, and when they came to water seemed almost indifferent to it. Not all drank, and those that did, not with the famished eagerness of other animals when deprived of water for the same length of time.

"If the department intends carrying the importation of them further after this present experiment has been more fully tested, and I have reported my success or the want of it, I would strongly recomend a new saddle to be prepared for them to replace the present clumsy contrivance, and also that a corps of Mexicans be employed in herding and using them. Americans of the class who seek such employment are totally unfit for it, being for the most part harsh, cruel, and impatient with animals entrusted to their care. The Greeks and Turks who are with us know no more of camels than any American living in New York knows of buffalo. The animal is used in their own country, but they know nothing about it. My only object in employing them at the high rate they are paid was that they, knowing the harmless character of the camel, would give confidence to the others employed in the management of an animal which, with all its gentleness, has a most ferocious looking set of teeth, which it displays with a roar rivaling that of the royal Bengal tiger. The two Turks, Hassan and Siuliman who really, did know all about camels, and who were the only ones that did, that I could discover, refused to accompany the expedition, being desirous of returning home to their own country.

"We are getting on rapidly and very pleasantly and I hope to be in Washington again on Christmas day.

"I have the honor to remain, very respectfully your obedient servant,

E. F. BEALE.

"Hon. J. B. Floyd, Secretary of War."

CHINESE DWELLING HOUSES.

He will have very erroneous notions of China and the objects to be met with there, if he takes the names applied to them by travellers or writers in the sense which those terms bear in English or any of the western languages. For instance, the Chinese words hwangti kwanfu, pau, pih, shu, have a definition to a chinaman very different from what the corresponding words of emperor, magistrate, cannon, pencil, book, convey to an American ear. The reason is that the objects, institutions and customs met with in the Middle Kingdom differ so widely from our own, and any we are acquainted with, as to have no terms in common to express them.

The architecture of the Chinese is unique. What we express for the word house, for example, finds no corresponding term or idea among them. From the palace to the hovel, the tent type prevails: as well in temples as in private dwellings. Dwelling-houses are generally of one story, having neither cellars nor basements, and for the most part without dormer-windows or attics. They must not have ornaments appropriate to palaces or temples, or aspire to the height of the former. The common materials are brick, but wooden houses are not unknown.

The general arrangement of the interior of a Chinese dwelling of the better sort is that of a series of rooms of different dimensions, separated and lighted by intervening courts accessable along a covered corridor communicating with each, or by side passages leading through the courts. The custom of cramping the feet, and thus disabling the women in a degree from going up and down stairs, may have had the effect of making buildings low, and causing an expansion on a level, in order to make the necessary room required for large or wealthy families. Door-plates and numbers are unknown; as a substitute for which, under the projecting eaves, hang paper lanterns, informing passers-by of the name and title of the household, which, when lighted at night, serve to illumine the street and designate his habitation.

The entrance into large mansions in the country is by a triple door, leading through a lawn or garden up to the hall; but in towns a single door, usually elevated above the level of the steet, introduces the visitor into a porch or court. The intervening space is occupied by the porter. Passing behind the movable screen inside the doorway, a paved open court, commonly adorned with flowers or a fancy fish pool, is crossed upon entering the principal hall. The floors are made of square tiles of brick or marble, or hard cement, and matted—wooden floors not being common on the ground story. The rooms are dim even in a bright day, in the absence of carpets and fire-places, and windows, to afford from it a prospect abroad. The kitchen is a small affair; for the universal use of portable furnaces enables the inmates to cook wherever the smoke will be least troublesome. Warming the houses in the southern part of the kingdom is not frequent, but on the latitude of Peking it is done by closing the crevices and constructing flues under the rooms, which are heated by one fire.

The poor build a sort of brick fire places, which is used for cooking by day, and by night for a bed, where all the family sleep on felt carpets placed on the warm bricks. Fuel is scarce and dear. The houses of the poor are dark, dirty, low, and narrow tenements, with neither floors nor windows, and but few apartments, wretched in the extreme. The door is a mat swinging from the lintel, and the whole family sleep, eat, and live in a single apartment, and pigs, dogs and hens dispute the space with the children, who are apt to be numerous.

The best furniture is made of dark, durable wood, resembling ebony; but the rooms are filled with ornamental articles, such as large porcelain jars and vases, copper tripods, stone screens, book shelves and stands, rather than with chairs, couches and tables. Though some of them are not destitute of elegance, there is a want of what we call comfort. The bedrooms are small, poorly ventilated, and seldom visited, except at night. A rich bedstead is a massive article, made of costly woods, elaborately carved and supporting a teeter, from which hang silken curtains, with musquito nets attached. Mattresses or feather beds are not used, and the pillow is a hard square frame of ratan or bamboo. A wardrobe and toilet usually complete the furniture of this part of the houses of the Chinese, who generally care little for their sleeping apartments.

The grounds of the wealthy are laid out in good style, and, were not their tasteful arrangement and diversified shrubbery abandoned to neglect, sometimes to nastiness and offals, they would please the most fastidious. An open space within the enclosure is set aside for the necessary recreation of the women and children, and something of this soil is secured, even though it be only a plot of flowers or bed of vegitables. In the imperial gardens, as well as in others where the owner is able, the attempt to make an epitome of nature has been highly successful.

From the German.

THE LEFT EYE.

A rich old man, who resided at the extremity of the camp quite apart from the rest, had three daughters, the youngest of whom, Kookju, was much distinguished for her extraordinary wisdom.

One morning, as he was about driving his cattle for sale to the Chan's market place, he begged his daughters to tell him what presents they wished him to bring them on his return. The two eldest asked him for trinkets, but the handsome and wise Kookju said that she wanted no present, but she had a request to make which it would be difficult and even dangerous for him to execute. Upon which the father, who loved her more than the two others, swore that he would do her wish though it was at the price of his life. "If it be so," replied Kookju, "I beg you to do as follows: sell your cattle except the short tailed ox, and ask no other price for it except the Chan's left eye." The old man was startled; however, remembering his oath and confiding in his daughter's wisdom, he resolved to do as she bade him.

After having sold all his cattle, and being asked the price of the short-tailed ox, he said that he would sell it for nothing else than the Chan's left eye. The report of this singular and daring request soon reached the ear of the Chan's courtiers. At first they admonished him not to use such an offensive speech against the sovereign; but when they found that he persevered in his strange demand, they bound him and carried him, as a madman, before the Chan. The old man threw himself at the prince's feet, and confessed that his demand had been made at the request of his daughter, whose motives he was perfectly ignorant of; and the Chan suspecting that some secret must be hidden under this extraordinary request, dismissed the old man, under the condition that he would bring him the daughter who had made it.

Kookju appeared, and the Chan asked,

"Why dost thou instruct thy father to demand my left eye?"

"Because I expected, my prince, that after so strange a request, curiosity would urge thee to send for me."

"And wherefore dost thou desire to see me?"

"I wish to tell the a truth important to thyself and thy people."

"Name it."

"Prince," replied Kookju, "when two persons appear before thee in a cause, the wealthy and the noble generally stand on thy right hand, while the poor and humble stand on thy left. I have heard in my solitude that thou most frequently favorest the noble and rich. This is the reason why I persuaded my father to ask for thy left eye; it being no use to thee, since thou never seest the poor and unprotected."

The Chan, incensed and surprised at the daring of this maiden, commanded his court to try her.—The court was opened, and the president who was the eldest lama, proposed that they should try whether her strange proceeding was the effect of malice or wisdom.

Their first step was to send Kookju a log of wood cut even on all sides, ordering her to find out which was the root and which the top. Kookju threw it into the water and soon knew the answer, on seeing the root sinking, while the top rose to the surface.

After this they sent her two snakes, in order to determine which was a male and which was a female. The wise maiden laid them on cotton, and seeing that one coiled herself up in a ring, whilst the other crept away, she judged the latter was a male and the former a female.

From these trials the court was convinced that Kookju had not offended the Chan from motives of malice, but the inspiration of wisdom granted her a reprieve. But not so the Chan; his vanity was hurt; and he was resolved to puzzle her with questions, in order to prove that she was not wise. He therefore, ordered her before him, and asked:

"If I send a number of maidens into the wood to gather apples, which of them will bring home most?"

"She," replied Kookju, "who, instead of climbing up the trees, remains below and picks up those which have fallen off from maturity or the shaking of the branches."

The Chan then led her to a fence, and asked her which would be the readiest way to get over; and Kookju said "to cross it would be the farthest, going around nearest. The Chan felt vexed at the readiness and propriety of her replies; and having reflected for some time he again inquired:

"Which is the safest means of becoming known to many?"

"By assisting many that are unknown."

"Which is the surest means of leading a virtuous life?"

"To begin every morning with prayer, and conclude every evening with some good action."

"Who is truly wise?"

"He ho does not believe himself so."

"Which are the requsites for a good wife?"

"She should be as beautiful as a peahen, gentle as a lamb, prudent as a mouse, just as a faithful mirror, pure as the scales of a fish; she must mourn for her deceased husband like a she-camel and live in her widowhood like a bird which has lost its wings."

The Chan was astonished at the wisdom of the fair Kookju; yet, enraged at her having reproached him with injustice, he still wished to destroy her.

After a few days he thought he had found the means for attaining his object. He sent for her and asked her to determine the true worth of all his treasures; after which he promised to absolve her from malice in questioning his justice, and to admit that she intended, as a wise woman, merely to warn him.

The maiden consented, yet under the condition that the Chan would promise implicit obedience to her commands for four days. She requested that he would eat no food during that time. On the last day she placed a dish of meat before him and said, "Confess, O Chan! that all thy treasures are not worth as much as this joint of meat!"—The Chan was so struck with the truth of her remark that he confessed the truth of it, acknowledged her as wise, married her to his son, and permitted her constantly to remind him to use his *left eye*.

RELIGION AND SCIENCE.

In an address delivered by Hon. Horace Mann, President of Antioch College, before the Christian Convention, at Cincinnati, Ohio, we find the following eloquent exposition of the relations of Theology and Science:—

"Not less disparaging to God's wisdom, though less destructive to his goodness, was the geologic theory invented and put forth in 1539,—only eighteen years ago—by Rev. Dr. Pye Smith, in order to reconcile the then common interpretation of the first chapter of Genesis, with the demonstrations of geological science. Dr. Smith conceded so much to the science as to admit that our globe had existed for countless ages, and had been inhabited by various races of animals, before Adam was created: but, for the sake of vindicating a literal interpretation of the Mosaic account of the creation—according to which, sun, moon, stars, planets, animals, and man himself, were created not quite six thousand years ago, and all within the compass of six diurnal days, twenty-four hours each—he maintained that somewhere, perhaps in some central province of Asia,—no one knows its latitude, and no geography or geology has discovered any trace of it,—there was a spot some 'ten miles square,' like the District of Columbia, where, while all outside of it, in the other parts of the globe, 'was life and light, there reigned for a time only death and darkness amid the welterings of a chaotic sea; and which at the divine command, was penetrated by light, and occupied by dry land, and ultimately, ere the end of the creative week, become a centre in which certain plants and animals, and finally man himself, were created.' Now what a disgraceful instance is this of the tenacity with which theological preconceptions are held, in defiance of philosophical truth! To suppose that while all the geological eras, one after another, were passing through their immence cycles, and while all the rest of the earth was advancing to a state of preparation for the residence of man a little 'preserve of chaos,' somewhere, should be carefully fenced in and choicely kept, until six thousand years ago, when the work was there done in six days which it had elsewhere occupied countless ages to perfect; and that Moses knew all about this six days' work but did not know about the other; or, if he did not know about it, kept his knowledge to himself! How efficacious would be the union and co-operation of true religion and true science in preventing such record of shame from being inscribed on the pages of history.

"Every body knows the effect of continued inter-marriages among persons related by consanguinity. The cognate blood, unenriched and unstimulated from other fountains, soon breeds weakness, disease, and imbecility. Just so it is with a sect that shuts out truth because it was not embraced in the scheme of its founders. The ideas of such a sect have no alternative for their continued existance but *to breed in and in*, and this, by a psycological law, as immutable as the physiological, soon begets a progeny of faith erroneous, absurd, imbecile, and idiotic.

"But how can we woo Religion to wed Science? How can we reconcile Science, so long estranged, and now, I fear, more estranged than ever, to espouse Religion and thus accept the only bridegroom that is worthy of her queenly beauty and her magnificent dowry?—nuptials at which the Son of God himself might rejoice to be present, and the splendor of whose celebration would compel those who live by the waysides and hedges of of error to come to the marriage feast.

"I answer science is not sectarian. It does not confine itself to any segment of the circle of philosophic truth, but seeks to embrace the entire circumference. At the present day a bigot in science cannot live. Its pure empyrean air either exorcises the demon of bigotry out of him, or sends him and it after the swine of the Gadarenes to be choked in the sea of oblivion. Let any man at this time in any scientific body or association in Christendom, defend any dogma on authority of his government, or by any decree of old council, or assembly, or sanhedrim, against the facts of observation and the results of experiment, and he is considered as blaspheming against the 'higher law,' and his words accounted as 'vain babbling.' He cannot be heard to set up theory against fact authority against experience, or the tradition of a thousand years against the demonstration of yesterday. The only religion, therefore, with which science will freely and rejoicingly consent to live and to work, is an unsectarian religion. Any other union is forced and unnatural, involving discord, dishonest compliances, and a suspension of progress in the pursuit of truth. In fine, any other union is not wedlock, but concubinage only. Science has no creed or articles of faith which a man must subscribe before he can be allowed to enrol his name as her follower, and to offer his acceptable contributions at her shrine. Science welcomes all new truth, all honest lovers of truth, and all honest inquiries after truth from whatever quarter they may come; and the recommendation of her votaries is, not that they have attached themselves to the school of Werner or Hutton, of Newton or Laplace, *but they have not*. The great book of Nature is her Bible. Devoutly she believes in that. ''Tis elder Scripture, writ by Gods own hand,' and she suffers no one to shut it up in order that he may open in its stead some cosmogony of the heathen. And therefore science demands of religion that she, too, shall love truth supremely; not Talmuds, nor acts of Parliament, or decrees of Councils or Synods; and that shall subject the old interpretation to every new test which the continual evolution or unrolling of God's providence shall supply.

"Science is the interpreter of Nature. It reverently inquires; it listens to know; it seeks; its knocks to obtain communication; and then all that it does is reverently to record nature's processes, and accept them as true. And it demands that religion shall proceed on similar exegetical principles."

A New Kind of Communion Wine.—Mushroom Catsup was by mistake administered at the Sacrament, instead of the customary Trent wine, at a village near Sherburne, Canada, a few days since. The substitution caused considerable consternation, as the nature of the draught was not discovered, and it began to be whispered that the wine was poisoned.

Rather a Small Church.—A correspondent of the Congregational Journal says that the Congregational church in Shelburne, N. H., is reduced to *three female members*. He also gives a list of about twenty churches in other places, which are not much better off.

Colonel Hunter, the Democratic candidate for State Treasurer of Louisiana, contends that certain free negroes in Rapides have the right to vote.—These same negroes have repeatedly voted, and, as they have voted to suit the slave-owners, it is now claimed that they may do so again. It is singular that Democrats are found in a slave State ready to oppose the Dred Scott decision.

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PUBLISHED EVERY SATURDAY, AT SALEM, OHIO.

TERMS.—$1,50 per annum payable in advance Or, $2,00 at the end of the year.

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☞ Communications intended for insertion, to be addressed to Marius R. Robinson, Editor. All others to Ann Pearson, Publishing Agent.

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March 28, 1857.–1y.

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